

THE
HISTORY
OF

Father *La Chaise*,

Jesuite, and Confessor

TO

LEWIS XIV.

Present King of *France*.

Discovering,

The Secret Intreagues by him carried on, as well in the Court of *England*, as in all the Courts of *Europe*, to advance the Great Designs of the King his Master.

Made English from the French Original.

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THE
PREFACE
TO THE
READER.

I Will not trouble my self, kind Reader, to make a Bustle for your Suffrage, in favour of my Book: It will speak for it self; and if the Reasons which it offers are not of sufficient Force, 'twould be in vain for me to alledge mine. Excuse me therefore, for producing any more then only this, That there is great Reason the World should know, what a Saint the King of France has got to teach him the Way to Heaven.

The Preface

However, I cannot forbear to tell you, That you ought, in some measure, to return me Thanks for the Present that I make you; not so much for the value of it, as for the danger to which I expose myself for your sake. I attack not only the most revengeful Man that ever the Sun shone upon, but a whole Society, that never pardons any Injury, and from whose remorseless Hatred there is no Asylum can secure me. For suppose that I had been upon me the displeasure of my native Sovereign, the King of France, and should have to London under the declared Protection of King William, which one would think were sufficient to guard me from the Menaces of the most puissant Monarch in Europe, yet early or late, this odious Society would find a way to sacrifice me to the Resentment of my offended Prince: Nor should I be the first who had fallen into their Snares. Have they not whirlwinded several out of
Amster-

to the Reader.

Amsterdam that at this very Day lie
Rotting in the Dungeons of Mount
St. Michel? Others have been assassi-
nated in the very Court of Hanouer.
And the same Father La Chaife, that
illustrious Impostor, against whom I
write, did he not enforce the Gene-
veses to deliver into his hands an un-
fortunate Person that had written
something against him, tho' he had not
made out any thing that was very Essen-
tial; and was extremely mistaken in
some of his Conjectures. What would
become of me then, should he come
to discover who I am, and who I may
be. Nothing could save me from
his Fury. But as good Luck would have
it, tho' I have had the Opportunity to
know him Intus & in cute, yet I be-
lieve he has no reason to be more suspi-
cious of me then another. He sees,
and is seen by so many People of all
Sorts, and Conditions, of which the
greatest Number curse his Infidelities,
and Treacheries, experienc'd by them-
selves,

The Preface

selves, that his Suspicions would be left in the Throng. Besides, it may be well imagin'd, that 'twas not from himself that I learnt the following Particulars of his Life. He is not a Man to trust every body with his Secrets. Yet in regard no man can be Vicious alone, and that there must be the passive, as well as the active Part, in all manner of Luxury, 'tis no less certain that Father La Chaise must all a-long have had his Intimates, and Socios Voluptatum, among whom it was impossible for Father La Chaise to choose so well, but that there might be now and then a Judas.

Never ask me then through what Channel these Curasities were convey'd to my Knowledge. For 'tis a Question to which it becomes me not to give a positive Answer, and that upon good grounds. All that I can say to it is this, That I was none of those who had the few st Intrigues with the Society for several Years together;

to the Reader.

together; besides that I had sundry particular Friends who were perfectly acquainted with this Metropolitan Jesuit, from the time that he was first admitted into the Order, by whose means I had the Opportunity, not only to hear several Stories confirm'd by Tradition, but also in Private, and as it were by Stealth, to read his Memoirs themselves.

Now in regard the following Relation comprehends as well the Incontinencies, and Gallantries of his Youth, as the ungodly Practices, the Treacheries and Villanies of his riper Years, and more crafty Age; As to the First, there's no body can have any reason to deny, but that Tradition might be a very faithful Assistant to me. For there is no cause to believe him more a Saint when he was a young Man, then now he is the King of France's Confessor. The Fox has only chang'd his Skin, but not his Conditions. And I should take him to be very incredulous, that should give
Cre-

The Preface

Credit to the Frailties of St. Augustin's Youth, and yet scruple to believe the Follies of La Chaise's. As for the deep Exploits of his riper Years, and the venomous Effects of his more mature Meditation, there needs no more than the Complaints of Two Popes, the Bishop of Pamiers, Cardinal Camus, and others, to convince yee of a great deal, in regard that all his Actions, of which they complain, are no other than what is purely natural and consonant to the Humour, the Genius, and Morals of that Society, of which he is the Head, and Director; and for many of the rest, the dire Proceedings of his Penitent, the French Monarch, so much guided by his Counsels, are such Evidences to the World, of his being the Man I mean, that no one can well question the truth of my Relations.

'Tis true, I cannot expect that this poor Book of mine, should be approv'd of in all places; for how is it possible

it

to the Reader.

it should be so? for I can neither disguise, nor betray my Sentiments. I utter things sincerely as I think; and this is not the Mode at this time: Perhaps it may be read, and that is all that I desire. However, should it ne'er be lookt upon, this would be my Consolation, that I make no trade of writing; and if I have last'd out a little, 'tis meerly the Instigation of my Zeal for the Publick, which I could not suffer to be so long impris'd upon, while the Impostor triumph'd without some kind of Punishment.

Reader, If you stand too nice upon the Punctilioes of a History, mine will not please yee. I know, that to present a History dress'd up in form, 'tis requisite the Author should tye himself solely to his subj^{ct}, and never lose sight of it, by wandring, and throwing himself impertinently into Contemporary Affairs. I confess ingeniously, you will not find that strictness in mine. In that respect
I have

The Preface, &c.

I have given my self a great Liberty. For in regard the Person, whose Actions I trace, is a kind of an Ubiquitarian, here and there, and every where, I was forc'd to follow him wherever his Projects lead me, and as he chang'd his Scenes to vary mine: which caus'd a Division of the Continuum, that could not be avoided.

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The French Bookseller to the
R E A D E R.

I Would willingly, Reader, that it lay in my power to let ye know who the Author of this Book is; but in truth it does not. All that I can tell yee is this, That it was sent to me from Paris by the Post, seal'd up in a Cover: which when I open'd, I found among the Sheets a little Note, of which I here give you a Copy, tho' I believe you will be little the Wiser for it.

Could I have found any Bookseller in Paris that would have ventur'd to print my Book, I would not have put you to the trouble. I design'd it for our own France, and not for Foreign Countries, to which I knew not whether it would be of any great use. Nevertheless, because it could not be done here, I freely give it you, desiring no other Reward, but that you would convey to me hither, One or Two hundred Copies.

I knew, Reader, the Subject would please you, and therefore printed the Book, and gratify'd the Gentleman according to his Directions. Now then, seeing I was so Generous for your sake, I make no question but you will reimburse me, by buying the rest.

T H E

THE
HISTORY
OF
Father *La CHAISE*,
Jesuite and Confessor
TO
LEWIS XIV.

Discovering
The Secret Intrigues by him carry'd
on, as well in the Court of *France*,
as in all the Courts of *Europe*, for
the Advancement of the King his
Master's Great Designs.

IF *Hero's*, and all Great Personages
in general, after they have finish'd
an Illustrious and Glorious Life,
merit that Magnificent *Mausoleum's*
should be erected to perpetuate their Me-
mories, and that the Pens of the Learned
B should

celebrate their Story, by deriving to Posterity the Remembrance and Admiration of their Vertues ; one would think, that in Opposition to this Argument, we ought to bury in the Shades of eternal Oblivion the Memory of the Impious. And doubtless, this was the Opinion of those who prohibited, under very severe Penalties, the very naming the Name of that famous Villain, who in One Day destroy'd the most magnificent Temple in the World, which had been rearing so many Years. And the same Thought might have hinder'd me from publishing this Piece, had I not been induc'd by quite contrary Reasons which are of great weight. I consider'd, That among all the Disorders so rise in the World, there is ~~none~~ more offensive then Outward-Shew, which confounds Hypocrites with sincere and honest People ; and which is such, that without a long and very diligent Observation, 'tis impossible, oft-times, to distinguish the one from the other : so that a Man is forc'd to pay the same Honour and Respect to Imposture, as to Real Truth. 'Tis a Mischief so general, and so inevitable, that I do not believe there is any Person in the World who has not several times been deluded by it. But
after

after that, when he comes to be better inform'd, there cannot be a greater Vexation to a Man, then to have been the Cully of a Villain who sports, unpunish'd, with Heav'n and all Mankind.

I therefore thought it would be no small piece of good Service done the Publick, to make an open Discovery of those that have been lately found out for such. And this is the only Motive that induc'd me to set Pen to Paper.

All the Jesuites in general may be said to be of this number. Their wicked Morals, and the horrid Crimes which have been the Productions of those Morals, are convincing Proofs of what I assert. But among all the whole Gang, of necessity it must be agreed, That Father *La Chaise*, at this day the King's Confessor, is one that challenges to be rank'd among the Topping Hypocrites, as being a *Tartuff* in a sovereign degree, and one that has found the way to impose, for so many Years together, upon one of the most quick-sighted and penetrating Princes in the World: for to think that he willingly shuts his Eyes, in Consideration of the Usefulness of his Counsels, and the Services done him by the Society through his means, is never to be imagin'd. There

are a thousand substantial Reasons against it : and not to insist upon Reports, I shall say no more, then that our Monarch is a Prince that loves Vertue, and hates Vice where-ever he meets it ; that is to say, with reference to the general Converse of Men, and gaining to himself an outward Applause ; and therefore it is not probable, that if he knew it, he would tolerate down-right Knavery in his Confessor.

I do not therefore believe I shall draw the King's Indignation upon me, by unmasking this Hypocrite, as I am about to do in this History. To which purpose I cannot begin better, then with giving the Reader an Exact Portraiture of the Person who is to be the Subject of my Discourse. By which means I shall prepare him for every thing which afterwards he is to expect, so that he will be the less surpriz'd when he shall see so many things that so little correspond with his Character.

Father *La Chaise* is Middle-siz'd, Slender enough, and who now goes somewhat Stooping. His Nose Compact, but Large, and somewhat like a Hawk's Beak : His Complexion Fresh and Ruddy, the
Marks

Marks of a Healthy Constitution : His Mouth a little too much apt to gape and shew his Teeth, which are none of the handsomest, though sound enough : His Eyes, which are the most agreeable part of his Face, are Blew, and well enchas'd. They are usually call'd the Mirrors of the Soul : but certainly they are not so in him ; unless you'll say, That she never shews any more then one Side there, which is Flattery and Complacency. We must confess, he does with his Eyes what he he pleases ; but usually he will have 'em to be Milde, Engaging, and full of Friendship. Nor is he less skilful to compose his Meen and Garb, then his Looks. You would swear, did you but see his modest Air, and his affable Behaviour, that he were the best Natur'd, the most Down-right Person, and most easily wrought upon in the World. To Great Personages he is Humble, creeps and cringes ; and nothing drops from his Lips but Protestations of Fidelity, Services, and a most entire and absolute Devotion. And as for Ordinary Persons, he hears 'em patiently and courteously to the end ; and then always gives 'em good Words, and amuses 'em with Hopes. This is perfectly to be observ'd in the Audiences that he gives upon *Tues-*

days and Fridays. Upon those Days you shall always find above Two hundred People in his Anti-Chamber, of all Ranks and Conditions, Citizens, Learned Men, Lawyers ; and among them, a great number of your Diminutive Bands, whose Eyes are never off from the Door, and who never hear it open, but they see two or three Benefices coming out. Nevertheless, he hears all these People, without shewing the least Disturbance, and has the knack to please 'em all with sweet Sugar-Plumb Words. His Habit very well agrees with his Outward Shew of Humility ; the Stuff is little different from what the rest of the Society makes use of ; and he wears his Gown Two Years, like the Meanest among the Jesuits.

'Tis true, these petty Mortifications are amply allay'd and soften'd by the Pleasure which he has to see Princes, Dukes, Archbishops, and in a word, all sorts of Persons of the Highest Rank and Quality, come to kiss the Hemm of his Garment, and beg his Protection.

Thus much in general for his Out-side. But his In-side is quite another thing : Nothing in the World more close and hidden ; so that unless you are extremely Familiar with him, 'tis a hard matter to
Know

Know him. The foul Concealments of his Breast are impenetrable: He is Knave and Wicked beyond Imagination; does Good to Few, Mischief to Thousands; unless it be to the Ecclesiasticks, to whom he is oblig'd to distribute Benifices, because that otherwise they would lye vacant. But the Man is unborn for whom he did a Kindness of his own Inclination; or if ever he does one, he confident, 'tis out of some Prospect of Interest. There are two sorts of Persons with whom he is never to be reconcil'd; Honest Men, and those that are in Favour. The First, because he in nothing resembles 'em; the Second, by reason he is jealous of 'em, and for that he would fain possess the Prince's Ear alone by himself. He loves his Pleasures and his Ease more than any Courtier; and his Inclination leads him to Luxury and Expence. But in regard he knows this would not be the shortest way to maintain himself in the Credit to which he has attain'd, he keeps himself within Bounds as much as he can. However, he cannot forbear allowing himself a Lacquey, and a very neat Coach, with Four the best Horses in *Paris*. As for his Table, he finds it always spread in the King's Palace; and when he returns to

the House of St. Lewis, he fares ne'er a whit the worse for that. But 'tis not there that he makes his most delicate Repasts; for they that would know how this blessed Father governs himself, must go to the fine House which he has built at the end of the *Faubourg St. Anthony*, which affords a most delightful Prospect to those that walk upon the Bulwark. That's the Place where all the sumptuous Collations and Merry-Meetings are appointed; but they must be his intimate Friends that are invited thither. Many Courtly Adventures happen there, which I shall not recite in this place, because there are several Particulars of which I am yet ignorant, and which I shall take care to inform my self of more at large; and if I find that this little Manual meets with a favourable Reception, I shall impart my further Knowledge another time.

Whatever Liberty he allows himself in that Place, when he returns from thence, he resumes his Air and Meen of Devotion without the least Trouble in the World. For my part, I cannot apprehend how he is able to strain his Dissimulation so high; but you may give a Guess by this little Draught. One day that he was extremely tyrd with an Audience of above
Five

Five Hours, and that he was already retir'd to repose himself in his Cabinet, Fryer *Benedict* came to tell him, That the Bishop of *Angiers*, who was return'd from his Province, desir'd to kiss his Hand.

What would that Jansenist have with me? (reply'd *La Chaise*, in a great Passion,) *I am so plagu'd with his Visits: Why does he not keep at home? I'll assure him, I'll never run after him——* But 'tis my misfortune to be thus perpetually besieg'd by such kind of Persons. So saying, away he flung out of his Cabinet; and returning to the Bishop, so soon as he perceiv'd him, with open Arms, and with a Countenance wherein Joy and Satisfaction were serenely painted, *Oh, Sir!* (said he) *what an Obligation have you laid upon me, to prevent me with so much Goodness! What a Contentment to my Soul is this Visit of yours! Truly, seeing I have not had the Honour to see you a long time, I have been labouring under most cruel disquiet to know what place I possess in your Heart——* I beseech yee, Sir, let me know, Have I the least share of your Affection? —— Do me the Favour to list me in the number of your most Humble Servants.

In this Tone he continu'd his Familiarity all the time of the Visit, with such an Outward Shew of Sincerity, that I

knew not whether I was asleep or awake ; for you must know, that this Prelate was Mr. *Arnauld*, his mortal Enemy's own Brother.

Having given this Portraiture of this Religious Saint, I should think it Impertinent to add any thing farther ; and I am also apt to believe, that a Man cannot well know more. I proceed therefore to the Relation.

Were it my Intention rather to Please my Reader, then to speak Truth, I should follow the Example of a great number of Authors, who would think it a Transgression against the Laws of History, should they write the Life of any Person, without ascribing to him some extraordinary Birth, or signaliz'd by some surprizing Events, which in truth very much prepossess and awaken the Attention ; but in regard it is not my Design to frame a Romance, I shall only relate things nakedly as they are.

La Chaise was born at *Lion*, and descended from a Family that made some Figure among the Burgesses. His Father also had serv'd some time in the Wars ; had seen the World, and understood

stood the Manners of it ; so that he wanted only an Estate to write Gentleman, as he had a great desire to do. He had several Children, and among the rest, the Person here mention'd; who putting forth early Blossoms of a pregnant Wit, and giving great Hopes, was sent to School ; where he made great Progresses in a short time, though he were very debauch'd, which is a way of living that does not well agree with studious Application. He perform'd his Philosophical Exercises under Father *de Vaux*, who was afterwards advanc'd to the Highest Employments in the Order ; and to him it was that he owes all his Fortune, in regard that Father protected and supported him with his Credit upon all Occasions ; and while he liv'd, their Interests were inseparable.

Some good honest simple Soul may imagine, perhaps, that the Foundation of so firm a Friendship was nothing else but Neighbourly Love and Charity. 'Tis true, that Neighbourly Love had a great share in it ; but it was not that Love of our Neighbour which is recommended to us in Scripture.

In the Year 1644. Our Scholar, who kept a Daughter of Joy, having promis'd one of his Friends that liv'd at *Mascon* to bring

bring her to his House, during the Vacation in Vintage-time, set forth from *Lyon* along with his Love; but Night overtaking 'em, they were constrain'd to lie in a Village, where there was but one poor Inn. *La Chaise* call'd for a Chamber, and order'd Supper and a Bed to be got ready for his Wife and himself, and then went out to take a walk. He was not gone far, before a certain Knight came to the same Inn and desir'd a Lodging also. The Inn-keeper told him, he had but one Chamber, which a Gentleman and his Wife had already bespoke; but that he could make him another Bed in the same Chamber, if he pleas'd to lie there. The Knight, who had some particular Reasons to be shie of Company, was a little scrupulous at first; but in regard he had a great way to the next Village, he resolv'd to stay. Thereupon he alighted, and after he had set up his Horse in the Stable, went up stairs to the pretended Wife of the pretended Husband, to whom he made very great Complements, and a thousand Excuses upon the Inconveniences to which he was forced to put so charming a Lady, and for whom he felt the sudden Motions of so high a Respect. The Lady, who was not accusom'd to such Sublimities and

Rap-

Raptures of Language, was almost En-
 tranc'd to hear 'em ; and reply'd to his
 Civilities in, so obliging a manner, that
 the Knight began to be smitten : besides,
 he found her very acceptable to his Palate,
 a curious White Neck, and well turn'd
 lovely Arms, and of which she did not
 seem to be niggardly. All this so inflam'd
 the Knight's Concupiscence, that from
 Complements he proceeded to Demon-
 strations of Affection, and from tender
 Expressions to Dalliance, and so to the Act
 it self. The mischief was, that in the
 heat of their Amours, Fore-cast was want-
 ing, and they forgot to barr the Door ;
 so that in the fury of the Venereal Com-
 bat, they never heard the pretended Hus-
 band come up Stairs, who for that reason
 surpriz'd 'em in illegal Conjunction. Pre-
 sently *La Chaise's* Choler appear'd all in his
 Face ; out went the Instrument of his
 Wrath, with which he gave the naked
 Knight several cooling Slaps of equal
 Vertue to a Bason of Water ; who, in-
 stead of defending himself, would fain
 have been beholding to his Heels. But
La Chaise, resolving to give him sowre
 Sawce to his sweet Meat, took him by
 the Collar ; and as the other struggl'd to
 get rid of a troublesom Adversary, off fell
 his

his Perriwig, and discover'd a Shaven Crown *Alamode de Virorum Sanctorum*. *La Chaise* was not a little surpriz'd to find that the Person he had so well curry'd was a Priest; but he was almost astonish'd when he knew him to be Father *de Vaux*, his Preceptor in Philosophy. How! (*said he,*) Father, is it you! or do I see a Vision? With that he survey'd him from Head to Foot: And then, 'Tis He; the very individual He, in his own proper Person, (*added Signor Cornudo.*) In good faith, most Reverend Father, I beg your Pardon for this rude Usage of your Sacred Person; but how was it possible for any Man to have known yee in this Disguise? I would have allow'd fifteen Days to all the Fathers of your Convent to have found it out. The Jesuite was ready to hang himself for Shame and Vexation; but seeing there was no remedy, he made a Vertue of Necessity. 'Tis very true, *La Chaise*, 'tis I; and since you have discover'd me, 'tis in vain to make a Mystery of the Business. You are a Person of Worth, and I hope you will use me like a Gentleman. *La Chaise* assur'd him, That he had all the reason iⁿ the world to believe so, and that he might sleep in quiet without ever being afraid of suffering by his Indiscretion.

cretion. Afterwards, he told him how he had brought the Girl from *Lion*; and that he was carrying her to one of his Friends, to pass away a little time with her, during the Vintage: That he might well thereby perceive that he was no jealous Person; and that if his Anger had transported him a little too far, when he found 'em together, 'twas rather to assert his Honour, then otherwise, and because he look'd upon him as an unknown Person that came to rob him of his Mistress upon the King's High-way. But as for you, Sir, (*continu'd he,*) I am over-joy'd that she pleases ye; and if you think her a Hand-maid fit for your farther Delight, you may take her along with you where you judge convenient. Civilities of this nature were not to be refus'd; so that the good Father accepted his Kindness, and testify'd his Acknowledgment to *La Chaise*, by Embraces and Offers of his Service, which you would have thought would never have been at an end. From that time forward they ty'd themselves together in a most strict Bond of Friendship. And the better to fasten the Knot, they agreed to stay Eight Days together in the same place, and that the Woman should be in Common between 'em.

After

After this, *La Chaise*, being very curious to know the cause of his Disguisement, besought him that he would be pleas'd to unfold the Truth. Which the good Father granted him with a wonderfull deal of frankness ; well understanding that the best way to secure the Discretion of a Person that is privy to our Secrets in spite of our Teerhs, is to put an entire Confidence in him. He declar'd then, that at the time that he lay at *Chaalons*, he had insinuated himself into the Favour of a Rich Merchants Daughter, by whom he had had Two Children ; that she was marry'd about two or three years since, and liv'd in the Country near *Bellegarde*, where he had given her several Visits already, in Secular Habit, and going for her Kinsman : that her Husband, who was a very good Man, had kindly entertain'd him ; and that the same Occasion had mov'd him to take another Journey in the Disguise wherein he saw him ; having made his Rector believe, that he was gone to see a Gentleman of *Dijon*, his intimate Friend, and from whom he had counterfeited two or three Letters, importing earnest Business. In short, they conceal'd nothing one from the other ; and their mutual Reliance one upon another produc'd such a world of Stories

Stories as would suffice to make a Volume. But in regard I have too many things of serious Consequence to relate, I shall as slightly as I can, pass over these Fooleries, and only touch upon 'em, when they are of absolute necessity to display the Hypocrisie of my *Tartuff*, and his Brethren in Iniquity.

During their stay at the Inn, *La Chaise*, who tho' leud and debauch'd enough, however was not as yet accusom'd to Sin without some Scruple of Conscience, could not forbear asking the Father sometimes, how he could reconcile his loose way of Living, with his Obligations that were so opposite. For (*said he*) you are oblig'd to Cœlibacy by such solemn Vows, the Breaches of which are attended by such Terrible Penalties, that I wonder how you can so easily dispence with 'em. They are not so Opposite as you think for, or as many People imagine (*reply'd the Father*) there is a certain Moral which you understand not as yet, and which we never publicly teach in the Schools, because indeed it is not expedient that all the World should know it; we reserve it for strong Stomachs, and such as are able to relish it; but be you careful, and I may in time impart it to your Knowledge,
and

and then you will hear Mysteries that will ravish you with Admiration. I am apt to believe (*reply'd La Chaife*) that you will not conceal from me any part of your profound Learning ; 'twas for that reason that I submitted my self to your Discipline ; and you are oblig'd to it afresh, by the Friendship which we have renew'd by mutual Oaths on both sides ; and therefore, Dear Father, vouchsafe to satisfy my Curiosity ; and since we are here at Liberty together, why should you deferr your Instructions till another time ? I have Discretion and Wit enough now both to hear and learn. That's the thing of which I am not well convinc'd, (*answer'd the Father*) for I assure ye, it requires a great deal of Wit and Discretion to understand our Morals. Suppose to your self at first, that it ranverses all other Morality, and that it leads ye through new and uncouth Ways, but yet more pleasant, and less incumber'd ; when you have once unshackl'd your Heels from the Fetters of old and painfull Morality, and are become an easie Captive to our new and inviting Morals, you will find those sweet Acquiescencies, that Repose of Mind that were unknown before. For Example : Would not you be glad to have it made out to ye,

ye, past all Contradiction, that it is law-
 full for ye to recreate your self with
 Mrs. *Magdalen* (for that was the Female
 Sinners Name) without committing a
 Sin, or any Snubbs of Conscience. With-
 out question, (*replyd La Chaife*) you could
 not do me a greater Kindness. Well then
 (*quoth the Devout Father*) set your Heart at
 rest—— take it from me, 'tis not a Sin
 that's worth the asking Pardon for. And
 this is according to the Decision of our
 greatest Doctors, whom we call, and that
 justly too, The Guides to Salvation, and
 The Lights of the Church. Hear what
 the great *Escobar*, our Master says. 'When
 ' a Man is so excessively provok'd by the
 ' Concupiscence of the Flesh, that ha-
 ' ving an Opportunity at hand to Commit
 ' Adultery, he distrusts his Weakness,
 ' and fears his Inability to defend himself
 ' from falling into the Transgression; if
 ' such a Man sneaks into a House of De-
 ' bauchery, and there extinguishes the
 ' Fire of his burning Lust in the Bosome
 ' of a Punk, do's he commit a Sin? No,
 ' Because he was afraid of committing
 ' Adultery, and he had no other way to
 ' shun it. And in another Place, ' A
 ' Man that finds himself quite overcome,
 ' and just ready to yield to a Temptation
 ' that

' that follicites him to abuse the good
 ' Nature of a young Virgin that loves
 ' him, and would venture a Crack in her
 ' Honour for his fake, commits no Sin,
 ' if to avoid this Mischief he goes to a
 ' common Strumpet ; to the end that ha-
 ' ving allay'd the Violence of his Passion,
 ' he may be the more Master of himself
 ' and the more enabl'd to resist the Charms
 ' of such a strong Temptation: This is
 exprefs enough : but here is yet a clearer
 Decision of the same Doctor. ' Of Two
 ' Evils, the least is to be chosen ; if it be
 ' impossible, but that you must commit
 ' either Adultery or Whoredom, avoid
 ' the Adultery; You have no other Course
 ' to take.

The Learned *Suarez* was of the same
 Opinion. ' 'Tis never to be disputed,
 ' (*says he*) but that when a Man has not
 ' Strength enough to tame his Passions,
 ' he may have to do with debauch'd
 ' Women, once or more times, rather
 ' then do worse. And in the same place,
 ' observe this well, I say farther, That
 ' if a Man be of so hot a Constitution,
 ' that he cannot live without a Woman,
 ' and that he cannot marry without some
 ' invincible Obstacle, he shall not com-
 ' mit a Sin in keeping Company with
 ' an

an unmarried Woman, till that Obstacle
 be remov'd. This is positive, and decisive
 and makes as much for me, as it does for you.
 Then again, *Diana*, the most subtil of all
 our Casuists, discourges to a wonder upon
 this Subject, not leaving the slightest Que-
 stion un-resolv'd. 'A Man, (*says he*)
 ' who is constrain'd by the Strength of
 ' his Temptations, and the Temper of
 ' his Constitution, commits no Sin when
 ' he goes for his Satisfaction to the pub-
 ' lick Stews, provided he pay the Strum-
 ' pets; because it is, at that time, their
 ' Trade, and the Calling which they live
 ' by, and they have no more Honour to
 ' lose, nor any Reputation to be sparing
 ' of: Not but that if the same Man,
 ' fearing to draw a Scandal upon himself,
 ' had rather keep a Whore in private,
 ' and lie with her as his Wife, 'twould be
 ' his better way. But (*says he farther*)
 ' it may be asked, Whether a Man may
 ' be constrain'd to it after a manner not
 ' to be dispenc'd with. To this I an-
 ' swer, That the Lust of the Flesh acts
 ' upon some Men, as Hunger upon the
 ' Stomach; if then it be agreed, That
 ' a Man who is extreemly press'd by Hun-
 ' ger, and not able to buy, nor beg Bread,
 ' commits no Sin, if he steal no more
 ' then

' then will suffice to support Nature,
 ' Why should a Man be condemn'd, who
 ' being enforc'd by the violent Impulses
 ' of Nature, lies with a Harlot to whom
 ' he gives Money? There can be no-
 thing desir'd more convincing; this
 leaves not the minutest Difficulty undeter-
 min'd. In the mean time, there are a
 Thousand Paragraphs in our Authors, as
 clear, and as positive as these, with which
 my Memory does not furnish me at pre-
 sent; but which I will let you see when
 you please. I must confess, (*reply'd*
La Chaise) that this is most wonderful
 Doctrine to quiet the wambling Consci-
 ence of a Sinner, and which will free
 me from a great many Scruples that often
 interrupted my Pleasures. I know not
 how to return you Thanks (*dear Father*)
 answerable to the Obligation. I am not
 sorry (*answered the Father*) for having gi-
 ven you these Instructions; though I must
 tell ye, you are not a little oblig'd to me
 for it, in regard these Secrets are not re-
 veal'd Indifferently to all; nay even in
 our Order, unless it be the the Professors
 of Four Vows, very few others know
 these Things. How! (*reply'd La Chaise*)
 Do not all the Father Jesuites know these
 Things? No, — not by a great many,
 and

and though I should say (reply'd the Father) hardly not a sixth part, I should not lye. In our House, for Example, there is only the Father Rector, the Professors in Theology, the Father-Master, my Colleague, and my self, that are of the Secret Doctrine. How! (answer'd *La Chaise*,) What! not Father *Le Champs*, that Man of Wit and Parts, who pretends there is ne'er a Philosopher in the World but himself? No — (reply'd the Father,) nor never shall be. He has a Head-piece but ill-furnish'd, and abounds too much in his own Sence: our Secrets are not safe in the Hands of such Men; we take care how we trust 'em. But (said *La Chaise*, interrupting him) there's Father *De Vernueil*, he's no Sieve; he's such a deserving Man, so Wise, so Learned, and besides he stands so highly upon Puritanism's of Honour, and the Interests of the Order, that he would be crucify'd, or bite his Tongue in two and spit it out of his Mouth, before he would blabb. 'Tis very true; but notwithstanding all these extraordinary Qualities, he is excluded for ever out of the Society call'd the *Directrix*. He has yolk'd himself under the old Thread-bare Principles, with which he is inexcusably intoxicated.

Though

Though a New *Suarez* should drop from the Sky to dispute with and confute him, the head-strong Fool would never recant. We have no need of such wilful Fantasticks: we must have docible, pliable, supple Wits, withy-Conscienc'd People, that will twine and bend to any Doctrine, not stubborn; flinty-breasted Self-conceits, that must be canonado'd before they will yield and surrender to our Reasons and Instructions. I apprehend by this (saith *La Chaise*) that so many Learned Men as you have from time expell'd your Society under some pretence or other of Irregularity, were not of the *Directing-Society*. For otherwise you would not have presum'd to put such an Affront upon 'em, besides that, you would have been afraid to have expos'd your selves to their Resentment. You may be sure (reply'd the Father) they never were: for they who are once admitted, are no longer subject to such usage, nor to any manner of Correction; unless of their own accords; and out of pure Affection to the Society, they will submit themselves. And them we look upon as Sacred Victims, that sacrifice themselves for the Honour and Glory of the Order. We have had some, not very long since, that were very zealous

zealous in that respect. Father *Alvar*, among others, who was so highly in Favour with the King of *Spain*, having had the misfortune to be surpriz'd by the Duke *de Sidonia* a-bed with his Wife, was run through the Body in several places; and the Duke, not content with that, was so malicious as to revenge himself upon all the Jesuites in general. To which purpose he sent the wounded Body to the House of the Profession, at Noon-day: which brought such a Scandal upon 'em, both at the Court, and in the City, that our Fathers durst not peep out of their Boroughs. However, Father *Alvar* did not die; he was carefully look'd to, cur'd, and liv'd a long time after. When he was fully recover'd, there was a Consultation, What was to be done upon such an Important Occasion as this. The greater part were not for letting the World know he was alive; by that means to free themselves from being blam'd for not punishing him according to his Deserts. But He generously offer'd himself of his own accord, and told 'em, That since his bad Fortune had cap'd so great a Dishonour to the Illustrious Order of which he had the Advantage to be a Member, and for the Glory of which he would sacrifice a thousand

land Lives, he would beg no Favour to be shew'd his Crime; and besought the Fathers to Expell him their Body in the most authentick and ignominious manner that might be; to the end he might remain the Scape-Goat of all the Disgrace and Infamy, and that the Society might be cleans'd with Hyssop from it. Which was done with a wonderful deal of sorrow for being forc'd by a fatal Necessity to deal so severely by so good a Man. But however, where-e'er he retir'd, there was nothing omitted for his Consolation. They allow'd him forthwith an Annual Pension of Two thousand Crowns; and after that, they procur'd him a Consularship at *Barcelona*, which was worth above Two thousand Livres more. By this you may perceive (added the Father) that that there is great Respect shewn, and a more then usual Care taken for those that are once privy to the Secret.

But my dear Father (reply'd *Le Chaise*) if I forget not, you told me, That to facilitate leave to go and see your old Mistress, you counterfeited Letters to the Father-Rector: What necessity for that since he being one of the Cabinet-Secrets would undoubtedly have given his Consent without such a piece of Fourbory. I

tell yee the reason (answer'd the Father)
 We rarely make our Superiors privy to
 our Adventures or Intrigues, for Two
 Causes. The First, For that naturally
 every Man is willing to carry his own
 Business secretly; and because infallibly
 they would never give us Permission, *not*
for any Scruple of Conscience, as St. Paul
 says very well; for their Consciences are
 no way engag'd in the matter. In that
 respect, says the Apostle, *Unus quisque in*
suo sensu abundet: "Let every man a-
 bound in his own sence." But for the
 sake of my Brother's Conscience; *Eis au-*
tem propter conscientiam fratris mei, in con-
 sideration of the People, to whom we
 are to give no scandalous Examples. For
 it is said, *Mat. 18. Vae illi per quem scan-*
dalum venit. Now in regard that an
 amorous Intrigue with a Maid or a Wo-
 man is very subject to Discovery, unless
 you proceed with all the Precautions
 imaginable; which many times miscarry
 too, as you see by what has happen'd so
 lately to my self; therefore it is, that
 our Superiors have resolv'd to suffer none
 at all, to prevent the great Disorders
 which otherwise would fall out by their
 connivance. However, this does not
 hinder but that every particular Member

may take his measures to divert himself the best he can, without any fear of Offending God, provided he carry his Business closely and secretly. For then 'tis no Scandal to any Body but those that think it so themselves. *Scio & confido in Domino,* (says St. Paul,) *quod nihil commune est per ipsum, nisi ei qui existimat quod commune est.* You interpret the Text so distinctly, (reply'd La Cbaise,) that he must be a very dull Soul indeed, that does not understand your meaning. But with Submission, I must needs tell yee, That the Passages alledged out of St. Paul, by no means prove it lawful for a Priest to hold a carnal Familiarity with a Woman; for that the Apostle makes not the Distinction upon any Question about Continence, but upon that about Meats sacrificed to Idols. I find (reply'd the Father) that you have not much convers'd with St. Paul, otherwise you would have observ'd the same Indifferency in him in one respect as in the other; and therefore I did him no wrong to apply his Decision as to Abstinence to my Controversie about Continency. St. Paul writes a whole Chapter to prove that Priests might lawfully Marry and appropriating the same Permission to himself

Nunquid non habemus potestatem (says he) *mulierem sororem circumducendi sicut & cæteri Apostoli, &c.* He also in another place taxes of Anti-Christianism a certain Sect that would not suffer their Priests to Marry. And when he speaks of the Qualities requisite in a Bishop, he says in express terms, *That he would have him to be the Husband of One Wife*; and the Greeks, who without Question have preserv'd the Ceremonies of the Church in their greatest Purity, suffer their Priests to Marry to this day.

These would be very proper Arguments, (answer'd *La Chaise*), were the Dispute about Lawful Marriage. You are much in the right o'nt, (reply'd the Jesuite) but since it pleas'd our Lords assembl'd in Council to forbid us Matrimony, it behoves us to provide for our selves some other way: Necessity has no Law, you know it well enough; and it is so ancient a Truth, that we find it confirm'd by several Examples of the Old Testament. *Thamar*, the fair Daughter of *Judab*, seeing that her Father-in-Law did not provide her a Second Husband, according to his Promise, and not being able to live without a Man, did she not sit waiting for him upon the Highway, in

the Dress of a Harlot, on purpose to allure her Father to get her with Child? and who knows but in that Disguize she might prostitute her self to several others? However, when he rightly understood the matter, he was so far from condemning her, that he ingenuously confess'd himself in an Error, and cry'd out to his Daughter, *Mi Jusior es. Ruth*, the Daughter of *Naomi*, was she not encourag'd and set on by her own Mother to go to bed to *Boaz*, after she found that all the dumb Shews and Artifices that she had made use of to put the good Man in mind of his Duty, had prov'd fruitless? And to deal freely with yee, In my Opinion, she had a great deal of Reason for what she did; for there is nothing so effectual to make a Man yield to Temptation, as a Pretty Woman a-bed with him. Would you have a more convincing Example then this, read in *Genesis* how the Daughters of *Lot* behav'd themselves. After they and their Father had made their Escapes from the Fire of *Sodom*, they found themselves as good as Widows in the flower of their Age, when they had most need of Husbands, and out of hopes of ever having any, because the Old Man would not let them marry to any but those of his own Religion;

Religion ; and whither to go for one of those, they knew not. In the meantime, Desire of Issue press'd 'em, and would not let 'em be at rest ; thereupon, without any Hesitation or Scruple of Conscience, they so order'd it, as to make their own Father quench their Fires. Nor does the Scripture blame 'em for it in the least. What d'ye say to all this? (added he)—— If you have any Objections to make, why don't yee make 'em? What should I say? (answer'd *La Chaise*) You have stopp'd my Mouth ; and I find your Reasons so apposite and convincing, that I submit with the greatest Pleasure i' the world ; ravish'd with Joy that I have found so short and so commodious a Way to Salvation : for I make no question, but that you are able to remove all my other lesser Scruples, who have thus dextrously rid me of my greater Doubts. Ay, Ay, we'll remove 'em at any time, I warrant thee, (reply'd the Father, grasping him hard by the Hand) Alas, it would be great pity to leave a poor Conscience to be prey'd upon by the Stings and Worms that infest it. Do but you submit your self to Instruction, and never trouble your self any farther. You have no more to do but to come to me regularly every day in

private, and I will discover to yee the bottom and Marrow of true Theology and Morality, of which others only know the outward Rind and Shell. *La Chaise* gave him a thousand Thanks, and promis'd him an entire Devotion of his Fortune and Person to the Society, and to him in particular.

Thus you see how furiously and desperately Men give themselves up to whatever flatters their Passion and Irregularity. *La Chaise* was of this number ; his Inclination carry'd him to Vice and Debauchery, and made him slight all the Warnings and Admonitions of his Conscience. No wonder then, that he so greedily embrac'd a Doctrine that annihilates all manner of Sin by authorising it, and sooths up the Wicked with an Insensibility and a Lethargy so dear to 'em.

This was the Foundation and Original of that constant Amity which continu'd between these two Persons, as you shall hear by the Sequel. But before they parted, they bethought themselves which way to continue the Commerce between Father *de Vaux* and the Damsel. For in regard she was Common and Publick, he could not go to her Lodging without great prejudice to his Reputation, upon any Pretence whatsoever. Thereupon it was concluded,

ded, That she should put herself into Man's Apparel, and go two or three times a Week to the Father's Chamber, under the Name of *Sieur Le Brun*, of the pretended Reformed Religion; who having a mind to quit his Profession, desir'd first to be satisfy'd in some Scruples: and they gave her a Part which she acted extremely well for some time. But there happen'd an Adventure which had like to have spoil'd all. The Father-Master, who was an *Italian*, and one of those that are more addicted to the most infamous of Pleasures, observing the great Zeal of this Young Man in pursuance of his Conversion, and his Assiduity to be instructed in order to it, mistrusted that there was some Mystery at the bottom which all the World did not understand; and being confirm'd every day more then other of his Suspicions, resolv'd to watch them so narrowly, that they should not escape his better Satisfaction. To which purpose he left nothing omitted, and had often try'd to find out some Hole to peep into his Chamber. But Father *De Vaux* had so diligently stop'd up all the Think, that all his Attempts to discover any thing that way, prov'd in vain. However, that affected Precaution confirm'd him more

and more that he lay under no Mistake ; besides that, he saw the fair Novitiate come every day, which wonderfully augmented his Desires. At length he found a way to see with his own Eyes what he had such a mind to know ; and that too, much better then he could have done through the Chinks of the Door. One day, that happen'd to be a considerable Holy-day, he sail'd himself sick ; which was a lawful Excuse for his not going to the Quire ; and at the same time that the rest were at their Devotions, up he got, with a Wimble in his Hand, and went to Father *De Vaux's* Chamber-Door, where he made a sloping Hole, from whence he could see directly to his Bed : after which he stop'd it up with a Peg of the same Colour, and so exactly, that it was as much as he could doe to pick it out again, when he had occasion, with the Point of a Pen-knife. This done, he returned to his Bed, very well satisfy'd with his Day's Work. All that Day he lay perdue. At length the handfom Lad, who had so much disturb'd his Rest, enter'd the Father's Chamber, and away went he to his Post ; where, in a little time, he observ'd how the good Father Catechiz'd his Pupil. He let 'em alone till

till the Father was just ready to enter the
 Port ; but then he bounc'd with so much
 Impatience, that Father *De Vaux*, who
 had hardly time to put on his Cloaths,
 was in a peck of Troubles. Well, in
 short, he open'd the Door, and the Ma-
 ster of the Novices entring, and shutting
 it after him, In truth, Father (said he)
 you take a most pleasant Course to Con-
 vert Hereticks : your Zeal is extremely
 to be commended, and ought to be made
 known ; and therefore I shall not fail to
 inform the whole Fellowship, to the end
 they may consider of a Way to Reward
 yee according to your Merit. What
 d'ye mean ? (reply'd Father *De Vaux*,)
 Pray explain your self more clearly ; for
 I profess, I understand ye not. I mean
 (answer'd the Father-Master) That if you
 did not desire to be seen, you should have
 taken better Measures. You had exactly
 well stopp'd up all the Chinks and Cran-
 nies in the Door, but by misfortune you
 did not heed the biggest, shewing him
 that which he had made the day before.
 Oh ! — (cry'd Father *De Vaux*,) you
 have betray'd me — but for all that,
 you will not be believ'd. — Good
 • God ! (quo' the Father-Master,) Not be
 believ'd ! How simply you talk. — But
 lot

let us take the wisest Course — Give me a share of the Cake, and there shall not a word be said more — You are a rational Man, and know the common Practise upon such Occasions as these — I have as much Zeal as you, and should be glad to give some Instructions also to this well-meaning Youth. Father *De Vaux* accepted the Proposal, and the Bargain was concluded upon the spot. Thereupon the Father address'd himself to the young Spark; but in the mid'st of his Careses found him to be a Girl; which did not a little vex him, in regard that Males were more pleasing to his Palate than Females; but for want of better Accommodation, he made use of what he had.

Much about the same time *La Chaise* had finish'd his studies in Philosophy; and one day as he was walking with the Father *De Vaux*, Well, (said he to his Scholar,) and what Course of Life or Profession do you intend to follow? for it is now high-time to bethink your self — You are very near Twenty Years of Age, and those Years require that you should begin to look about you. *La Chaise* answered, Father, (said he to his Scholar,) the more I think of it, the less I know my

my own Mind — 'Tis a Business of great Consequence — Pray Father, give me your Advice. — With all my heart, (reply'd the Father) but it behoves me to know your Inclinations, and how your Parents stand affected. My Parents (answer'd *La Chaise*) would have me betake my self to the Barr; more-especially my Mother has a strange Fancy for that Employment. But for my part, when I consider how little I have to trust to at home, I mind but little their Directions. I am a Person of Courage, and very Ambitious withal; and I am for making my Fortune, I care not how, nor which way. What should I do with a long Gown, that have no Money to buy Offices? I should rather chuse to be a Soldier; for so I might hope to be a Marshal of *France*. Besides that, we find many who were but miserable Corporals, that now ride in their lacker'd Coaches: What think you, Father? If you would take my Advice, (answer'd the Father) you shall neither be Lawyer nor Soldier. As for the first, you have very well observ'd, That there is no Advancement to be got by it without Money; and I say the same of Physicians, which you have not mention'd: and

as for being a Soldier, that's less your Bu-
 siness then either of the other two. We
 live not now in those Times when the
 Bravery of a Soldier was sufficient to make
 him a Captain, and to advance him to
 be a General. 'Tis in the Army, as
 every where else, if your Money does not
 make the Distinction first of all, were
 you a *Cæsar* in Valour, you may carry a
 Snap-fack as long as you live, and the
 Generals never know whether ever there
 were any such Man living i' the World.
 How many Soldiers have perform'd sur-
 prising Actions, that in Twenty four
 Hours were utterly forgot. I confess,
 there are some who attain to Preferment,
 but they are very rare; and if you can
 name Ten, there are Fifty thousand to be
 oppos'd against every one that have
 perish'd through Hunger and Misery.
 Add to this, That it is a Trade whereby
 nothing is to be got but by dry Blows.
 An Iron Arm, or a Woodd'n Leg, are the
 chiefeft Reward of your Services, and
 happy he too that scapes so. Then
 again, Are you able to endure all the
 Fatigues inseparable from War, as Heat,
 Cold, Hunger, Lying upon the Ground,
 and sometimes in the Water, the Wind
 and Rain, and all the Injuries of the Wea-
 ther

ther; Marching at all Hours, and all Seasons; want of Sleep, and a thousand more. For my part, I am of Opinion, That Rest and Ease are two the chiefest Blessings we enjoy; and that none but Mad-men prefer Tumult, Blood and Slaughter before 'em.

You ravish me with your Discourse (reply'd *La Chaise*) the main thing is, how to come at this Rest and Ease. For I must confess ingenuously, That had I Ten thousand Livres a Year, I would never seek for 'em other-where then at home; but in regard I have not where-withal to live, I must be forc'd to take some course or other. Very good (reply'd the Father) — What think yee of being a Jesuite? — You cannot take a better Course — Let it Blow, let it Thunder, you shall be always sure of good Bread, good Cloaths, a soft Bed, and to be honour'd and respected by all Men — What would yee have more? I do not believe 'twill suit with my Genius (reply'd *La Chaise*) I love my Pleasures, and am afraid of every thing that resembles Restraint and Subjection, or any other Torment of the Mind. Is it possible (quo' the Father, interrupting him) that you should remember so little of all that

that which I entrusted to your Breast——
 Good now, who told you that Pleasures
 were banish'd from our Society? Did you
 ever see the contrary with your own
 Eyes? Or do you find me to be a Man
 that is irreconcilable to all Mankind? All
 the rest are like my self; that is to say,
 all those that may be truly call'd Jesuits.
 We love good Chear, the Fair Sex, Ho-
 nours and Preferments; and we have got
 the knack to enjoy all these things, with-
 out giving any Scandal to any body, or
 wounding our own Consciences. Name
 me, if you can, any other Body or So-
 ciety of Men, any Condition of People
 in the World, where you shall find the
 same Advantages.

What you say, Father, is very true,
 (reply'd *La Chaise*) and enough to make
 a deep Impression in my Mind; but I
 cannot away with a Life so level and
 smooth, without any change or variety,
 as yours: such as the first day is, such is
 the second; they neither Ascend nor
 Descend, which in my Opinion is a very
 melancholy and irksom manner of living.
 For my part, I should like a little Motion,
 a little Intrigue; not to lie still in the
 World immovable like a Stone, without
 having any share in the Bustle of it.

This

This was that which I expected from yee, (reply'd the Father,) but if this be all that withholds yee, I find I shall fix your Resolutions before you go out of this Garden. You must know then, that there is no Society of Men in the World that plunge themselves into Business more than we do, or where Men of Wit and Merit more easily advance themselves: such Men as these are sought after with all the care imaginable; and you would wonder, at the end of five or six Years, to see 'em Heads of a Party. Good Luck and Preferment, are so frequent among us, and so Prodigious as passes Imagination. *Peter Gerard*, our Assistant-General, is the Son of a Cobler of *Reims*; and *Father Creps*, the present Emperor's Confessor, is the Son of a Hat-maker: and as for our present Provincial, as great a Lord as he is, I knew my self, that when he came first to the College, he had not Shoes to his Feet; yet now he is grown a Considerable Man, takes State upon him, and gives all the World occasion to talk of him. Were you one of the Ordinary, one of those Petty Genius's that are to be won by Reasons that carry a General Vogue, I could tell ye, That there is no Society in the World more Holy than the

Society

Society of Jesus, which every day sacrifices her dearest Children for the Conversion of Turks and Pagans, among whom they are continually sent ; and that 'tis a sign that God accepts the Blood of his Martyrs, since he permits so many Millions of Souls, even whole Kingdoms, to be Converted to the Faith by this Means. I could give you a List of all the famous Doctors that our Order has produc'd ; of several Kings and Princes that have desir'd Admittance into it ; and of the Favours that God has bestow'd upon us through the Intercession of our Saints and blessed Members. But in regard you are my Friend, and a Man of Sense, I shall tickle your Fancy another way, and bait my Hook to catch such Dolphins as you with your own Worldly Interest, which ought upon all Occasions to be your principal Aim. For as for your Salvation, you may look after that as well in a King's Palace, as in an Anchorer's Cell. And to this purpose I shall give you a True and Natural Idea of the Congregation in general.

Set before your Eyes a Little, but Potent Republick, from whence Poverty and Misery are absolutely banish'd ; where the least Happy and the least Considerable have

have enough to stop their Mouths from complaining of Fortune, and largely to supply all the Necessities of Humane Life, without being oblig'd to work and tyre themselves. A State wherein you never hear any Discourse of Wars, Torments, Taxes or Imposts; where for want of Payment, you are never expos'd to the Taunts and Threats of a Creditor, or to the Affronts of Bailiffs; a Country where you may live in Peace and Gladness, without fearing lest a Knave of a Debtor should Break in your Debt; or that an Enemy should set fire to your Barns, without being disturb'd in Mind, because the last Harveft was not so good as the former. But imagine, That in thesefortunate Islands you have your Corn ready Thrash'd in your Barns, your Wine ready Tun'd up in your Cellars, and your Table regularly spread without taking any Care, and carking where you shall Dine. Nor is this all; the Government of this State is purely Democratical; every particular Person has a share in it, more or less; and that which is the chiefest thing of all, there is no Injustice done to any Body. The most considerable Employments are distributed and proportion'd according to Merit, without any Respect

to precedence of Birth ; so that Wit and Ability are sufficient to entitle a Man to the Highest Dignities ; to which , when a Man has once attain'd , he enjoys 'em for Life ; he knows no such Thing as Reversement of Fortune. Now tell me seriously , do's not this faithful Description move yee ? and would not you be glad to be admitted into such a Government ? However what I have told ye already , is but a Trifle to what I am going to tell ye , and yet as true as the rest.

This Petty Republick by her wise Laws and prudent Constitutions , is arriv'd at the Universal Monarchy , to which so many Kings and Emperors have in vain aspir'd ; and all this too , without drawing a Sword , or shedding so much as one drop of Blood , or making use of any other means but only Perswasion. But in regard it would signifie little to have attain'd to so high a Degree of Glory and not be able to support it ; for that reason she has divided her self into several particular Communities , which she has dispers'd over all the Kingdoms and Provinces of the World , to the end she may be every where at one and the same time , and always within reach to prevent the doing of any thing to her Prejudice.

it not to be admir'd that she has so successfully accomplish'd all this, without Armies and Soldiers, and that she has so easily upheld her self? True it is, that this Wife and wonderfull Government has not been always exempted from Misfortunes: we have seen that certain People have revolted from her, and with Ignominy have expell'd some of her Communities. But these were Tempests that have been soon allay'd by the prudent Conduct of those that steer the Helm of Affairs; so that they have return'd Victorious into those Places from whence they have been ejected with Disgrace. You laugh (contin'd the Father, looking upon *La Chaise*;) however I tell ye no Fables; and if you do but consider, you will find that I have told yee nothing but what is certain, and that I have given yee a True Emblem of our Order. For in short, it must be agreed, that it is at this Day the *Primum Mobile* of all the Potentates of Europe; we form not only a State in a State, but a State in several States, and a Regnant Republick, in the Universal Republick; and therein consists our great Advantage; for if by Misfortune we lose on the one side, we are always certain to gain on the other. And how indeed is it possible we should

should miscarry, since we play sure. There is not any Secret in the Cabinets of Kings or Princes but we can fish it out. We have People every where that inform us of every Thing; and who suffer not any Resolutions to be taken contrary to our Interests. Which being so, do you not see that we are the Persons that Reign and Govern, tho' indirectly?

'Tis something that cannot but choose to be very tickling to a Jesuit to be employ'd in great Affairs, and to see himself careld by a Prince who thinks him a convenient Instrument to carry on his Designs. You have then a fair Field to expatiate in, and if you do but never so little know how to manage Fortune, there are no Grandeurs, to which you may not aspire.

But (said *La Chaise*) 'tis a Thing would be known, whether I may be so happy to be admitted of the Number. Never doubt it (reply'd the Father) you have a smooth, insinuating, flattering Wit, and a little Knavish withall; nor do you want a quick and fiery Imagination, which however destroys not the Solidity of your Judgment. These are the People that we want, and with such Talents as these you can never fail of Success. Believ

me then; be one of Us, and you will find your self no loser by the Bargain: Nevertheless, I would not have you take up this Resolution before you understand us rightly; and therefore come and see me every day, and I will discover to yee the most Hidden Maxims of our Secret Doctrine. After this, he carry'd him into the Library, and gave him *Escobar*, *Diana*, *Matchiavel*, &c. Here (said he) are Books worth Gold, read 'em, and pick what you can out of 'em; to morrow you shall give me an Account of what you have observ'd, and we will discourse together. After this, they took their Leaves, and *La Chaise* went home.

The next day he return'd to the Convent, at what time Father *de Vaux*, no sooner saw him, but he ask'd him whether he had read any Thing. Yes, (said *La Chaise*,) I began with *Matchiavel*, because he treats of Politicks, which is a Study that I relish very well; 'tis a very good Book, and I assure yee I read on with a great deal of Pleasure. Oh — (said Father *de Vaux*, interrupting him,) he is a most wonderfull Man, and one whose Decisions we admit in Matter of Probability, with as much satisfaction as those of *Escobar* himself. Truly (said *La Chaise*)

to speak in general, they are very excellent, but there are some that are also very bold: as for Example, he asserts, That one or more Persons, tho' People of Worth and Probity, tho' they have done the State important Services, may be sacrific'd, when the Publick Good is concern'd; and that upon such an occasion a Prince ought not to scruple the Violating of his Word and Promise, nor the most sacred Treaties. This is a little too Rank. How! (cry'd the Father,) what do you find there contrary to Reason and right Equity? is not the Publick Welfare infinitely to be preferr'd before the Consideration of any Private Person? and would it be just, that for the Preservation of some few Persons, who at most have done no more then their Duty, a Hundred others no less worthy should perish. Thus you see the Absurdity of this Proposition; and it is the same in respect of the Faith of Treaties, which, as you pretend, should be inviolably preserv'd: for you must consider, my Dear, that a Prince is to have no other Prospect in his Eye then the Welfare of his Kingdom; that is to be the Center of all his Actions and Politicks, from which he is not to stir an Inch, for the sake of his Conscience. And

as it is only for the Good of his Kingdom that he makes Treaties, they are to be look'd upon no otherwise then as the Means to attain that End. But so soon as through the Revolution of things here below, and the Conjunction of Times, those Means become Obstacles, 'tis evident, That from that very time, those Treaties are dissolv'd, because they no longer concur to the End for which they were made.

I know this very well (reply'd *La Chaise*) but after all, of necessity, this Doctrine trails after it very evil Consequences, and gives a very fair and large Liberty to Princes to break all manner of Alliances, the most solemnly sworn, and to invade their Neighbours when they think themselves the most secure. No question of it (reply'd the Father) and it is one of the most Noble Prerogatives of Sovereigns. Certainly a Prince would be a very miserable Creature, if he were so ty'd to his Word, that he could never unloose himself from it. Every time you argue upon this Subject, never wag from the Principle, which is the only Foundation upon which you are to build; viz. A Prince is to have no
D other

other Prospect in his Eye, then the Good and Glory of his Kingdom. So then he may do any thing to procure it, provided he be a Catholick ; and if he has a sufficient Strength to Conquer all the World, we give him free Liberty to do it. 'Tis true, that in so doing, he will Dethrone several Kings and Princes, that for several Ages enjoy'd the Inheritance of the Sovereignty ; he will strike Dread and Terrour where-ever he marches ; he will shed Rivers of Blood, and he will reduce infinite numbers of Widows and Orphans to Despair. But all these Calamities are but slight and inconsiderable, in Comparison of the Good that will accrue thereby. For first of all the Victor will ascertain Peace to all the Earth ; which without Contradiction in this Mortal Life, is the greatest of all Blessings, in regard that no body will be in a Condition to raise Combustion, or withstand the Conqueror ; he will make wise and just Laws, which will contribute on the one side to Universal Felicity and Tranquillity ; he will procure, without any Obstruction, the Advancement of the Catholick Faith and the Church of God ; he will take care

Arts, Sciences and Trade shall flourish among his Subjects: And lastly, we shall see another Golden Age upon Earth. If this be the only way to bring it back, (reply'd *La Chaise*, interrupting him) we are not very like to see it again. That's my fear too (reply'd the Father) however, I speak this at present only by way of Supposition, to make yee sensible, and to shew yee, as with a Fescue, *That when the Mischief is less then the Good which is propos'd, there never ought any scruple to be made of committing the Lesser Mischief to attain the Greater Good.* This is our grand Maxim, and the Foundation of the Secret Doctrine, which we receiv'd from the Divine *Escobar*, our Master, and of which we shall give him a good Account. Did you never observe that Noble and Magnificent Sentence which is set up in Capital Letters in most of our Churches and Colleges, *AD MAJOREM GLORIAM DEI*? Few People understand the mysterious Sence of those words; they are put up for an Eternal Admonition to the Faithful to have only that same *GLORY* before their Eyes; to procure it at any rate; and to that end, boldly to sacrifice

D 2

fice Parents, Friends, Duty, Honour,
 nay, and Prince himself too, if there be
 a necessity. Every thing is to be
 thought Just and Reasonable at the Mo-
 ment that you propose it to your self.
 Let Heaven and Earth, and all the
 Creatures therein perish, provided that
 God be Glorify'd thereby. This is the
 Spirit of our Society, wherewith *Garnet*,
Orcaln, and so many other Great Men
 of our Order were inspir'd, when they
 out-dar'd both Fires and Wheels, to as-
 sassinate those Heretick Princes that op-
 press'd the Church of God.

Reverend Father (reply'd *La Chaise*)
 methinks you run a little too far in the
 Transports of your Zeal: but to speak
 sincerely, this Doctrine is so extraordinary,
 that a Man must have a Faith as extraordi-
 nary to jump with it. At least, a Man would
 be latisfy'd first, whether the Doctors of the
 Church approv'd it, and whether it be au-
 thoriz'd by any Example of Holy Scrip-
 ture. A very pleasant Scruple indeed (re-
 ply'd the Father, in a great heat) — God
 now, who d'ye take me to be? a Man
 that broaches Heretical or Absurd Op-
 nions? I'd have yee to know, that when-
 ever I assert a Proposition, I have always
 a Promise

a Proof at hand. And as for this, I'll shew it yee all along in the Writings of above Fifty of the most Illustrious Authors that ever the Church produc'd; the Learned *Suarez*, *Diana* the Subtle, *Sancius*, *Descartilius*, *Escobar* the Divine, *Trusenk*, *Sanches*, *Bellarmin*, *Beccanus*, *Layman*, *Baronius*, *Baumi*, *Reginald*, *Tolet*, *Amicius*, *Tilitius*, *Lessius*, *Molina*, *Cotton*, *Le Moine*, together with a great many others, which I would have yee to read twenty times over, from one end to the other, and get 'em by heart. All these Doctors will tell yee, That Mischiefe ceases to be Mischiefe from the very moment that any Good accrues by it. Now if you want Examples out of Scripture, I'll undertake to cite yee Ten *pro*, for Ten *con*. *Judith*, that Famous Heroess who sav'd her Country from Assyrian Bondage, never scrupl'd to assassinate a Great General who lov'd her tenderly, and from whom she had receiv'd a thousand Favours; and many People believe, that the better to bring about her Design, she had not spar'd to sacrifice her Honour to him: and for my part, I am of that Opinion; for what Pretence could she have otherwise to lie in his Tent.

Israel, upon whom the Scripture makes so Noble a Panegyrick, did she not put a Great Man to Death that fled to her House for Sanctuary, without any regard to the Laws of Hospitality, so highly in request among the People of *Israel*? And *Lot*, the only good Man that God thought worthy to be exempted from the Destruction of *Sodom*, did he not offer to prostitute his two Daughters to the *Mobles* of the City, provided they would go home and let the two Young Men that were in his House alone? And at another time, the *Levite* that liv'd in the Mountain of *Ephraim*, did he not surrender up his own Wife to the Beastliness of the Inhabitants of *Guilba*, who teased her to that degree, that she dy'd the same Night? There are a Hundred Stories in the Holy Scripture as corroborating which it would be needless here to repeat, since what I have said already is enough to clear your Doubts. I shall only desire yee to reflect upon the Conduct of the Holy See, in the like case. Time out of mind it has tolerated and protected Courtesans in *Rome*, for no other Reason then to prevent a Disorder otherwise inevitable. But that which

will surprize yee much more, is this,
That there was a Pope about Two hun-
der'd and fifty Years ago, who out of
his meer Pity upon Humane Frailty,
(an Example rarely to be parallel'd)
made a Present to the *Venetians* of
Three hundred of those Ladies of Plea-
sure.

Since his Zeal was so profuse that
way (reply'd *La Chaise*) he would have
done better to have bestow'd 'em upon
the Monks; perhaps he might have
prevented a great many foul Enormi-
ties. You think I jest (reply'd the
Father) but certain it is, that it would
be very well done of the Pope to al-
low 'em Wives; and if the *Huguenots*
desir'd no other Reformation of the
Church, I would be of their Religion.
I believe it, i' my Soul (reply'd *La Chaise*,
laughing) and for my part, I swear to
yee, were that Liberty allow'd in your
Houses, it should be one of the first
things I did to take your Advice. How-
ever, I find that I must resolve upon
something; and you are almost within
a hair's breadth of persuading me with
your bewitching Tongue. I had thought
Religion had preach'd nothing but Auste-
rity;

rity, Continnence, Abstinence, and such like emaciating Vertues : but since you assure me, That the Laws, and Religion of your Order, allows a Man to satisfy his Love, and Ambition, which are my darling Passions, I'll never seek any farther for what I find here, and so I resign my self wholly into your Hands. How glad am I, (cry'd the Father, embracing him, to see your Inclination so virtuously bent; for I love yee tenderly, and I should have been extreamly sorry, should we have been oblig'd to separate at the beginning of our Friendship.

1645. I shall not trouble my self to make a long Relation of the manner how he was receiv'd; 'tis sufficient to let yee know, that he took the Habit at *Lyon*, and there spent the Years of his Novitiate-ship, which were not very harsh, as you may well conjecture, in regard the Father-Master, Father *de Vaux*, and He were all of a Club toward the maintenance of the Girl before-mention'd. Afterwards he went to *Dijon* to perfect himself in Theology, under Father *d'Arbrai*, reputed one of the most able Men of the Order. Besides, Father *de Vaux*

wrote

wrote to him in the behalf of Father *la Chaise*, with all the Earnestness imaginable: and because there was something singular in the Letter, I thought fit to insert it.

Most Reverend Father,

OUR Father Rector has resolv'd, by my Advice, to send You this New Coadjutor, to study Theology under the Direction of Your Reverence. He had a Design to have sent him to Father Le Gouft, at Chaalon; however I dissuaded him, though with much ado; my perfect Devotion to your Interests, not permitting me to suffer, that a Person so hopeful, and promising, should be preferr'd to any other but your self. For I must do him that Justice, that I never saw any one admitted, that was ever stock'd with proner Inclinations for our purpose. He has an admirable Memory, a quick Imagination, a smooth, and flattering Wit, is a Master in the Art of Dissimulation, and never did Man know better how to keep a Secret. Under the outward shew of a singular open-heartedness, he accommodates himself, with so much ease, to all sorts of Humours, and Genius's, as if he never had any Inclinations, but theirs. In a word, he is a Proteus, that can change him-

Self into all Forms, and carries 'em so well, that they seem to be natural to him. Now, Reverend Father, judge what may be expected from such a hopeful young Man of so much Merit: He has enough in him to make one of the greatest Men of the Order. I recommend him therefore, with all the Affections of my Heart to your Reverence, and beg of yee not to deny him the Knowledge of the Sacred Doctrine: for though he be but Young, his Wit, and his rare Talants ought to be prefer'd before all other Considerations. It is but Just, that they who are so signally distinguish'd should enjoy some Privilege above others. If your Reverence vouchsafes me this Favour, as I dare presume you will, I shall be no less sensible of it, then if I had receiv'd it my self. Honour me with Your Commands, and never question the Sincerity, with which I profess my self to be Yours, &c.

Lyon, March

24th. 1646.

This Letter from Father de Vandy, prov'd as effectual as could be desir'd. Father d'Aubrai made it his Business profoundly to instruct his Disciple in all the Myste-
ries

ries necessary for the Knowledge of a Jesuite of the first Magnitude.

1649, 1650. Being arriv'd at proper years, he was ordain'd a Priest, and some time after preach'd with general Applause. Soon after he was sent to *Paris*, where he remain'd several years in the House in *St. James's-street*; and in regard that vast and populous City is the most proper Place in the World for Intreagues and Caballs, *La Chaise* in a short time became one of the most forward and active upon those Occasions; so that within the space of Five years that he tarry'd there, he knew and was known to a great Number of Eminent Persons. Nor did his easie Access to Persons of Quality, beget in him a Neglect of Men of Learning, whose Company he much frequented, and became intimate with some of 'em. Among others *M. de Benferade*, and *M. de Scarron*, were of his familiar Acquaintance; and the latter had enter'd into so strict a Friendship with him, that there was never a day went over their Heads but they were together. And indeed, I am oblig'd to say this in praise of Father *la Chaise*, that he had always a great Esteem for
Learned

Learned Men ; whether it were, that by that means he would persuade the World that he were so himself, or that it were the Effect of his own Inclination, I will not determine. Besides, he was very constant in his Friendships contracted ; as for Example, with Father *de Vaux*, Mr. *Spen*, as much a Huguenot as he was, and several others. 'Tis true that his Interest had always a share in his Friendship ; for he had receiv'd a Thousand Kindnesses from all those Persons ; whereas, whenever he did them any, 'twas always to be believ'd that he consider'd himself in the first place. Under this Hypothesis, I comprehend whatever he did for Madam *de Maintenon*, the Widow of his good Friend. For what could he do more for his own Interest, then to set up for a Favourite, a Woman of whom he had been so well assur'd for so long a time. However it were, that little Good which glimmers in him is clouded with a Witness, by the abounding Crimes of his Life. But let us return to our History.

From the time that he left *Lyon*, Father *de Vaux*, with whom he had all along held a very regular intercourse by Letters, had had Fortune so favourable to him

him, that having pass'd through all the several Degrees of the Order, he was at length come to be Provincial, and kept his Station at *Dijon*. So soon as he found himself advanc'd to that Dignity, he sent for his dearly and well-beloved *la Chaise*, as well for the enjoyment of his good Company, and to take his Advice, as that he might be ready at hand for any preferment, which it lay in his power to procure him.

Moreover, he stood in need of his Assistance in an Amorous Voyage, wherein he had embark'd himself with a Lady that was one of the Prettiest Women in the City, and wherein there was nothing of greater Importance then Secrecy. So much the rather because she was his own Niece, and the Wife of an aged President, of the Parliament, who was look'd upon to be one of the most jealous Cinque and Quaters i' the Province. It may be wonder'd, perhaps, that seeing there are so many Women i' the World whose Hearts are none of the most obdurate, why the pious Father did not address his Vows and his Orisons to some one of Them, rather then engage himself in a detestable Commerce of this nature.

But

But to that I answer, That when a Man has once arriv'd to a certain Degree of Corruption, not only the most enormous Crimes cost no more then your Peccadillo's, but there is also a great Titillation and chuckling Delight in committing 'em; according to the Notion of an Italian Lady, who drinking Snow the Heat of Summer, cry'd out, *Why is it not as well a Sin to drink fresh and fresh?*

'Tis very probable, that the Provincial *De Vaux* was of the same Opinion: for 'twas neither hap-hazard, nor any prefer'd Opportunity, that made him easily surrender to Temptation. Rather it might be said, That the subject of his Amours was remote from him; and that he had a Hundred Obstacles to surmount before he could accomplish his Design, not only in respect of the Lady who was not easily overcome, but in respect of the Husband, who had the Treasure of his conjugal Sheers always vigilant watch'd by a Daughter by his first Wife and an old Governante that never would let her stir out of her sight. Nevertheless, our godly Provincial was so enchanted with his Niece, that he could not rest Night nor Day. He took a Resolution

seven

several times, to make her sensible of his
 Love ; but in regard he was not sure she
 would heark'n to his Protestations, and
 no less afraid of a Hurricane about his
 Ears, he was a long time before he durst
 make any Attempt ; contenting himself
 only to make her a Thousand Protestations
 of his Service, and Fidelity, which being
 only in general Terms, at first were lookt
 on no otherwise then the Effects of an
 extraordinary Friendship. But 'twas not
 long before she understood the meaning
 of his zealous Applications, without the
 Help of Divination. For happening one
 Day to find her alone, he explain'd him-
 self in Terms so plain, and easie, that
 'twas no difficult thing for her to under-
 stand his meaning without a Comment.
 At first she put on her serious Looks, and
 seem'd to be extraordinary surpriz'd at
 such an unfolding of his Thoughts, so
 Extraordinary, and so little expected
 from a Person of his Coar, and her own
 Uncle. But in regard he was not a Man
 to be so easily put off, and for that he was
 well acquainted with the Person he had
 to deal with, he stood his ground, and
 return'd to the Charge several times.
 Forgive me, Reader, for not repeating all
 the

the Discourses that pass between 'em, nor all the Expostulations that the Provincial us'd, which I fear me, would be too tedious.

'Tis enough to tell yee the Lady surrender'd, and that in less than a Month the Provincial had gain'd the full Accomplishment of all his Wishes. The Lady also seem'd to be very well pleas'd with her new Alliance; and there were those Reasons for frequent Society in this, that she could not have met with in any other. The Quality of Uncle still'd all the Clamours of Suspicion. However this Uncle was a Jesuite, and that was sufficient to make those People that were concern'd to be the more diligent upon the Watch.

They had by this time tasted the Pleasures of their criminal Love, with all the Freedom that could be expected for above Six Months together. But so much amorous Pastime would not satisfy 'em; and therefore, as People that are never contented with Pleasures, when confin'd to Limits, they seem'd to be in torment both, because they could not consummate their Delights between Two Sheets

which

which was impossible. For though the
 old President had lain from his Wife for
 some time, she was ne'er a whit the more
 at liberty for that, because the Daughter-
 in-Law lay constantly with her in her
 Father's Room. The Lady did all she
 could to win her to her Party, by Civi-
 lities, by Complacencies, and little Pre-
 sents; but no likelyhood of Success. We
 shall never compass our Design, (said she
 to the Provincial) unless we can find a
 way to provide a Sweet-heart for my Hus-
 band's Daughter, that may be at our De-
 votion, and who acting by concert with
 Us, may procure us the means to spend
 some Nights together. Say yee so, (an-
 swer'd the Father) d'yeec think her In-
 clinations are such that she may be caught
 in a Love-Trap. There is nothing so
 certain (reply'd the Lady) I know, and
 am as sure of it, as if I were in her Belly,
 that she is no less sensible of Love then
 my self, and is vex'd to the very Soul
 that no body Courts her: 'Tis not the
 first time she has had a Sweet-heart; she
 understands as much, in that particular,
 as You, or I: The only business is to find
 out a Man that we may confide in; one
 that

that will not betray us to please his Mistress who desires nothing more then my Ruin, and this is that which I believe to be impossible. If that be all, and that a Jesuit will please her, who is no Cornudgen neither, we'll find her out one that shall do her Business ——— How! a Jesuit (reply'd the Lady) ——— she'd be glad of a Capuchin, rather then fail; ——— for him I beseech yee, ——— the sooner the better. ——— He's not i'th' City, (reply'd the Father) but I'll give order that he shall be here very speedily; and so soon as he comes, we'll put our Irons i' the Fire, my Life for yours it shall be none of his Fault if we miscarry. All this while the Provincial meant Father *La Chaise* and it was upon this Account that he wrote to him, with all the Earnestness that might be, to leave *Paris*, and give his Attendance upon him.

1655. So soon as he arriv'd, he told his whole Story immediately, and extolling the Beauty of his Mistress which he had design'd him, made his Teeth water. Never trouble your self, (said *La Chaise*) she must be a Rebel indeed, if we can reduce her to Obedience — — We have brought

brought several others to Reason —
 and let me tell yee, without Vanity,
 our Departure from *Paris* has occasion'd
 the shedding of some Tears. The next
 Morning he went to the Barbers, wash'd
 his Hands with Past of Almonds, comb'd
 and powder'd his Locks, put on clean
 Linnen, and in short, made himself very
 spruce and neat, resolving to bestir the
 Balls of his Eyes, and his Tongue, if he
 could do no more. 'Tis true, he found
 the young Lady a little Coy at first; but
 that was no wonder: for Maids do not
 throw themselves into their Lovers Arms
 at first dash; there must be some Ceremo-
 nies and Formalities observ'd: nor would
La Chaise be easily repuls'd. In short,
 He so manag'd his Business, that in Seven
 or Eight Days he brought her to his Bow.
 Presently he inform'd the Provincial,
 and his Mistress, who made Bonfires
 for his prosperous Success. In truth, Sir,
 said the Lady to him, y'are a wonder-
 ful Gentleman ——— How! ———
 to besiege and take a Coy Mistress upon
 Composition in so short a time! You may
 well be said to come, see, and vanquish
 without a Hyperbole. What is impossible
 Madam, (reply'd *La Chaise*,) when it is
 to

to do you Service: All things become easie from the very Moment that you are concern'd; and I am perswaded I owe my good Fortune to your good Wishes in my behalf. Oh Sir, (cry'd the Lady) you are so great a Courtier that I no longer wonder how you came to speed so well: A little thing would perswade me to hear yee talk to me too. But Father, I'm afraid that Constancy is none of your Vertues. As for my Constancy, Madam, (reply'd the Father) it lies in your Power to fix it; I will not set it any other Bounds than what your Orders prescribe. Very good (cry'd the Lady) I take yee at your word we shall see whether you are a Man of your Promise. *Morbleu*, (cry'd the Provincial, finding his Mistress run Riot,) this is a great piece of Impudence indeed, thus to make a Bargain before my Face. But (said he to the Lady) if you had a mind to betray me, and to admit of his perfidious Offers, methinks you might have stay'd till I had been dead. And as for you, Mr. Under-Priest, that pretend here to mow the Grass under my Feet, I shall find a way to teach you better manners, assure your self. Upon

his, the Lady who resented the offensive
 Language of the Provincial, rising up
 in great Fury, You sputter out your
 Threats (said she) very lavishly me-
 thinks, if any body car'd for 'em: And
 so saying, away she flew out of the
 Chamber. Father *La Chaise*, unwilling
 the Quarrel should grow too high, run
 after her to stop her——Whi-
 ther so fast, Madam, (said he)——
 Is it fit that such a Trifle as this should
 put yee thus out of Humour? Stay,
 Madam, I beseech yee. In the mean
 time, the Provincial, who was then in
 that manner Horn-mad, took this Action
 for a greater Affront then the first.
 'Tis true, (said he) that I do ill to in-
 terrupt your Sport; I know a Third
 Person cannot choole but be very trou-
 slesome to your Amours, and therefore
 I'll quit the Room; and so saying, away
 he flung. Upon that, Father *La Chaise*
 left the Lady, and ran after the Provin-
 cial, thinking to hold him by the Cloak.
 At which the Provincial turning about,
 in a foaming Rage, and lifting up
 his Fist, *Mor*——— (said he) let
 me go, or I'll dash out thy Teeth.——
 The Father seeing him in that Passion,
 and

and finding no Persuasions would work upon him, but that he would have done as he said, left him, and return'd to visit the Lady, who was no less incensed. He's a Mad-man, fitter for *Bedlam*, than a Lady's Chamber, (said she) This was the Tenth Trick he has play'd me upon the same Account: I hate a jealous Lover: but he has done me a Kindness, to make me weary of his Company, and I hope I shall never be troubl'd with him more. The Father gave her to understand, That such Capricio's as these proceeded from the Excess of his Love, that too much Equality, and Tranquillity of Humour was no good Sign in a Lover, and provided his Jealousie did not continue, that it was always excusable. However, these Reasons wrought not effectually at first, as he could have desired: but at last, being of a Compassionate Nature, she yielded to his importunate Intreaties, and promis'd him That she would not cast any more Looks upon the Provincial if he return'd.

After this, the Father went to his new Mistress's Chamber; who, during this Skirmish, had been in the City.

told her of the Quarrel that happen'd
 between her Mother-in-Law and Fa-
 ther *De Vaux*, in regard he could not
 avoid her being inform'd of it by the
 servants of the House; but he did not
 acquaint her with the real Occasion.
 In the Evening he return'd to the Con-
 sistent, and retir'd to his Chamber, with-
 out so much as speaking to the Provin-
 cial, whom he thought it convenient to
 let alone all that Night, that he might
 have leisure to reflect upon his Rash-
 ness. The next Morning he went to
 see him, and found him more Discreet
 than the Day before. He made him
 sham'd of his Folly, and in lively Co-
 lours lay'd before him the Misfortunes to
 which his Transports might have expos'd
 him, had the Husband been at home, or
 that he that spoke had not had more
 Moderation. He told him further, That
 the Lady was very much offended at his
 proceeding, and that he had taken a
 world of Pains to appease her; That she
 loudly complain'd of his Fantastical
 Humours and his Capricio's, and that
 was the only way to lose the good
 fortune he had met with. The Provin-
 cial agreed to all this, and testify'd his
 Sorrow

Sorrow for being in such a Passion. He inform'd himself also with great diligence of what the Lady had said & done, even to the slightest Circumstances and whether any body that belonged to the House had taken notice of the Falling-out. The Father answer'd, That a good part of the Servants had heard it, but that they did not in the least suspect the Reason of it; and that he had taken care to turn the Business quite another way, when the President's Daughter ask'd him what the Matter was: which did not a little calm the uproars of his unquiet Mind. Some few days after he saw her again, and begg'd her Pardon in such submissive and Passionate Terms, that she could not chuse but observe that his Irregularities had proceeded only from too much Love. On the other side, she gave him some tender Reprehensions, that only serv'd to inflame him the more, and to render their Reconciliation more firm. As for Father *La Chaise*, he was got into his Mistress's Chamber, who you may be sure did not waste her time in threading of Pearls. This Gypsey did so doat upon the Father, that she could not live out of his sight.

sight. By which you may guess whether or no she refus'd his Proposal to come and spend the Nights in her Bed. The Bargain was soon made, the Virgin pretending a great Pain in her Head, that she might lie no more with her Mother-in-Law ; and desiring her withal not to speak a word of it to her Father. Which the Lady agreed to, yet giving her to understand that she was to take it for a great Favour. Upon these blessed Tydings the Provincial's Joy redoubl'd. He embrac'd Father *La Chaise* a hundred times, and could not forbear Thanking him for a Kindness from which he reap'd as much Benefit as himself.

The main Business now, was, to find a way to be admitted into the House in the Night, and where to remain conceal'd all the Day till the next Evening. There was no likelihood of having the Doors open'd to 'em ; nor was it safe to get in at the Windows ; so much the less, because they look'd into the Street. At length, the best Expedient they could find, was to hire the next House to the President's, where no body liv'd, and where the Gutters of both Houses falling one into the other, they might get into the Garret of their

E

Elysium,

Elysium, and so descend into the Apartments of their Earthly Felicity. The being concluded, was brought to pass the next Day; and the same Night, between Twelve and One a Clock, both the *Reverendissimo's* stole out of the Court went through a false Door of which the Provincial had the Key, and happily met at their appointed Rendezvous where they were receiv'd with open Arms.

These Nocturnal Visits were to them as so many Charms, which they continu'd three or four times a Week, for the space of a Year, without any Trouble or Disgrace. But at last there came a fatal Night that pay'd for all the rest. And then it was, that our two Amorous Fathers, according to their usual wont were no sooner got fast lock'd in the Embraces of their Adorable Mistress when Father *De Vaux* heard some body come and knock very imperiously at the Door. Seeing himself therefore in such apparent Danger, his Blood congeal'd in his Veins for fear, and there ne'er a Saint in Paradise, though his Credit were never so little, to whom he did not promise a Wax-Candle.

inde

indeed, he had great reason to Tremble; for it was the President, a Man no less severe than *Minos* himself, and who had been upbraided never for having giv'n any other Sentence but that of Death upon the most Petty Criminal that ever appear'd before him. I leave the Reader to judge what Resolutions the Jesuit had to take, more-especially in a Business that so nearly concern'd his Life and his Honour. But the Tempest did not fall upon him; so that for this time he was only punish'd with a most dreadful Fright. For the President, who only came upon information giv'n him, That his Daughter did not lie with his Wife; hearing no Body answer, believ'd his Informers were deceiv'd, and that in all likelihood they had only shifted their Chamber. With these Surmizes he forbore to knock or call any more, and proceeded on to hurry Terror and Alarum to his Daughter's Apartment. In the mean time, Father *De Vaux*, taking his Advantage of that Moment of the President's Absence, leap'd out of the Bed, took his Cloaths in his Hand, and made his Escape the same way he came, abandoning the unfortunate Father *La Chaise* to his Evil Destiny.

The old President was more obstinate at that Door than the other; and seeing they would not let him in, threatened to break open the Door. The poor suppos'd Virgin was so astonish'd with Fear that she knew not where she was, nor what Resolution to take. If she opened the Door, she visibly expos'd her self to Ruine; and if she did not open it, she was in as bad or worse Condition. The Father was no less at his Wit's end; but without any Hesitation, he took a Resolution to leap out at the Window. To that purpose, he put on his Cloaths with all the speed he could, being loth to leave any thing behind him that might give Evidence against him, or his dear Beloved. After that, he fasten'd one of the Sheets to the Window, thinking to have slid down like an Angel in a Theatre. But as the Proverb says, *Haste makes Waste*; and his Precipitation prov'd fatal to him: for his Gown hitching in the pointed Barrs of the Windows being that he was forc'd to hang there without being able to disengage himself: however, he made some vain Efforts, but did but hasten his Misfortune; for the Servants that lay in the Hall hearing

Noise and Bustle at the Window, and the Hurly-burly above Stairs, thought the House had been Broke-open; and getting out of their Beds, cry'd, Thieves! Thieves! as loud as they could yaul.

In the mean time the President having broken-open the Door, and finding his Daughter like one in a Trance, and the Sheet ty'd to the Window, thought as the rest did, that there had been Thieves i' the House, and fell to crying-out, Thieves! Thieves! himself. Upon this the Neighbours got together, and searching about every-where, at length they perceiv'd his unfortunate Reverence, who certainly was now in the mid'st of one of the most saddest Quarters of an Hour that ever befell him in this Life. At first they could hardly distinguish who he was; but at length the Lackeys and Foot-men, after they had bestow'd a thousand Thumps, and Cuffs, and Whirrits upon him, brought him to their Master in the most miserable Condition i' the world; which did not hinder 'em however, but that they knew him again to be the same Person who had so often frequented the House. Thereupon the President rightly judg'd, that such a Thief

as he came not to rob him of his Money, and found too late that it would have been more Prudence to have let him have escap'd with the Theft, than to make the thing so publick. But seeing there was no Remedy, he order'd the Father to be kept in a Chamber, with a Design to have sent him to Goal the next Morning, in order to a due Prosecution. Which without doubt would have been done effectually, had not the Provincial, who seem'd not to have the least share in the Adventure, sometimes in the Morning to beg, with Tears in his Eyes, that his Member might be restor'd him. Whereupon I desire of you (said he to the President) is not only for the Glory of our God, in whose sight you will do an Act both Acceptable and Meritorious, but greatly to your own Honour. I desire for your Own sake, for your Daughters sake, for your Wife's sake, and for the sake of all your Relations, whom you are going to defame in the World. The President's Wife, who after her Gallantry was got safe out of harm's way, was come out of her Chamber to know what was the matter, joyn'd her Intreaties and

Prayer

Prayers with those of her Uncle, and
 gave him to understand, that since the
 shortest Follies were always the best,
 would not be his wisest course to pro-
 secute the Offender: besides that, the
 heat of his Anger would be over in two
 Days. Upon which the President, who
 was by this time very much come to him-
 self, and began to be of the same mind
 with his Wife and the Provincial, let go
 his Prisoner, after he had call'd him all
 the Rogues and Rascals in nature, and
 threaten'd him with what strange things
 he would do him. Presently the Pro-
 vincial sent for a Chair, and had him
 privately carry'd to the College, more
 like a Dead then a Living Creature;
 where, God knows how he was received.
 All the Jesuits, upon whom the Affront
 of the Scandal fell, and who for that
 reason durst not shew their Faces, gave
 him a world of coarse Language, and
 treated him like the worst of Men,
 accounting it as a great Happiness if they
 could so discharge themselves. But the
 incens'd Fathers declar'd to the Provin-
 cial, That they would have Justice done
 upon that infamous Fellow, to the end
 he might be an Example to Others.

Father *De Vaux*, as you may well believe, had no Maw. to grant their Desires, but the thing was so foul, that he durst not openly oppose their Demands. He was therefore constrain'd to give way to the crowd of those that cry'd out for Justice, so that he was forc'd to call a Chapter, to consider what Punishment should be inflicted upon him. The poor Criminal was call'd to receive his Sentence, and after he had been formerly interrogated upon the Circumstances of Matter of Fact, and that his Answers had been duly weigh'd, the Rector, after he had desir'd the Benediction of his Superior, began a long Speech wherein he set forth at large, ' The
 ' Obligation that lay upon all Men in
 ' general to live well, and to conform
 ' themselves in all things to God, and
 ' the Church, but more-especially
 ' they who were in Holy Orders,
 ' who had renounc'd the World, and
 ' the Vanities thereof, to devote them-
 ' selves to God after a more parti-
 ' cular manner; and who were engag'd
 ' to a Devout Life by such Authentick
 ' Vows, so frequently re-iterated
 ' Therefore that they were to take into
 ' their

' their Consideration, all these bold In-
 ' vaders of divine Institution, and to
 ' look upon 'em as Perjur'd, and Sacri-
 ' legious Villains, deserving the severest
 ' of Punishments, who ought to have no
 ' Mercy shew'd 'em. To these Consi-
 ' derations, he added, That of an Illu-
 ' strious, and Godly Society, without
 ' Relaxation toiling for the Destruction
 ' of Heresie, and the Conversion of
 ' Sinners, which they endeavour'd to pro-
 ' cure by continual Prayers, and Sacri-
 ' fices, and the Labour, and Sweat of
 ' their Brows. Afterwards he set forth
 ' the great Sorrow of their Holy Mother,
 ' who saw her self dishonour'd by per-
 ' fidious Children, that expos'd her to
 ' the Scorn and Contempt, not only
 ' of particular Kingdoms, but of the
 ' whole World, who was always duly
 ' inform'd of their Excesses which were
 ' still thrown upon her. Is it Just
 ' then, (continu'd he) That Millions of
 ' Religious Saints, and Purify'd Souls,
 ' should bear the disgraceful Marks
 ' which these miserable Wretches would
 ' imprint upon 'em? And shall it ever
 ' be said, That in the Holy Society of
 ' Jesus, that Men may may be scot-free
 E s ' scandalous

' scandalous Adulterers, and Whore-
 ' mongers ? Most Reverend Fathers,
 ' I know your Zeal, and how piously
 ' Jealous you are of the Glory, and
 ' Honour of your Order; I see it in
 ' your Eyes, and in your Countenan-
 ' ces. Courage then, Fathers, let us
 ' cut off from among Us this corrupt
 ' and rotten Member; and let us make
 ' appear, by such a pious Resolution,
 ' our Detestation of his Impious Course
 ' of Life.

There needed not such a far fetch'd
 Harangue to animate People already suf-
 ficiently incens'd. So that after they
 had order'd the unfortunate Father to
 retire, they proceeded to give their Opi-
 nions, while poor *La Chaise* withdrew,
 casting a doleful Look upon Father
De Vaux, as much as to say, That all his
 Hopes were in him.

Their Opinions were various, tho'
 all equally terrible : Some were for ha-
 ving him ignominiously expell'd out of
 the Order; and that he should moreover
 be degraded; and some, that he should
 be mew'd up all the remainder of his
 Days between Four Walls, in *Pane Do-*
loris,

loris, & aqua Augustie. But the Provincial, who presided in the Assembly, and whose Right it was to pronounce the Definitive Sentence, made use of this variety of Sentiments, to help his Friend out of the Mire, and therefore addressing himself in his turn to the Society, he told 'em, ' That he could not blame ' the pious Zeal of the whole Society ; ' nevertheless, that he was oblig'd to ' put 'em in mind, That when there was ' an incumbent Necessity to condemn ' any Person, they could not act with ' too much Moderation, because it many times fell out, That our proper ' Passions disguising themselves under the ' plausible Appearance of Zeal for God, ' transported us to utmost Severity against our Brother, who, by that means, ' became a Victim : but that then, not ' considering what we did, we sacrific'd ' to the Devil, travesty'd into an Angel ' of Light ; which cautious, and evil ' Spirit, not caring how he brought ' Men to Perdition, provided they were ' destroy'd, had made too great a use ' of this same fatal Means to Damn an ' infinite number of Souls, which but ' for that, would be in a happy Condition

tion. That it behov'd us to have this
 Fear before our Eyes, and after the
 Example of all the most eminent Saints,
 always to lean toward Charity, which
 was the Soul of all Vertues, without
 which, they are no more then a dread-
 ful Chaos, according to the Doctrine
 of *St. Paul*: To whatever Extremity
 we encline on this side, we can never
 Sin, whereas, on the other side, we
 cannot be too cautious, as the same
 Apostle shews us. That he did not
 take upon him to palliate, or lessen the
 Crime committed by the guilty Per-
 son, which to say the Truth was very
 Enormous, but that Christ himself had
 taught us, That there was Mercy to be
 shew'd upon all Sins, more-especially
 when it was merited by Repentance;
 and that after all, altho' this poor Fa-
 ther had had the Misfortune to be van-
 quish'd by Temptation, and an oppor-
 tunity at hand, the effect of humane
 Frailty, yet for all that, he might come
 to be a worthy Man, and a great Saint:
 That *St. Peter* fell into a Crime much
 more heinous then His; nevertheless,
 we do not find in Scripture, that ever
 the rest of the Apostles call'd him to
 an

an Account for it : He only wept, and
 they believ'd his Tears sincere ; he pro-
 tested his Repentance, and their Cha-
 rity would not permit 'em for a Mo-
 ment to doubt the Truth of his Words.
 Wherefore then Brethren, should you
 now be of an Opinion so opposite to
 theirs ? Why should you estrange your
 selves so far from the Example which
 they set before you ? or, Do you re-
 quire a greater ? Read then what
 our Saviour said to Judas, though he
 knew him to be a Traytor, and impi-
 ous Person, and worthy of Death.
 He was so far from severe Usage, or
 Excluding him from the Holy Society,
 or forbidding the Disciples from Com-
 municating with him, that he admit-
 ted him to his Table without Distin-
 ction. As for my part, Brethren,
 (pursu'd he) that which I have here
 to say, as already I have given you to
 understand, is not in order to take part
 with Vice. The whole Society, and
 all the Order in general, will bear
 witness for me, that I have never gi-
 ven any occasion of Scandal to any
 Person ; I am neither Ravisher, nor Un-
 just, nor Whore-monger, nor Adulte-
 rer,

' rer, nor Covetous, as many among
 ' our Religious Orders are; I Fast twice
 ' a Week, I observe with a particular
 ' Regularity my Vows, and the Consti-
 ' tutions of my Order, and as an Accu-
 ' mulation to all the rest, I am ready to
 ' give all that the Vow of Poverty leaves
 ' me, to the Glory of God. As for you
 ' my Brethren be not offended, if I
 ' re-call to the Consciences of every one
 ' of yee, the past Conduct of his Life.
 ' How many are there in this illustrious
 ' Order of Jesus, as also in this parti-
 ' cular Society, who have not slipp'd into
 ' Crimes more dangerous then this
 ' which is now lay'd to the Charge of
 ' our poor Brother, and perhaps, who
 ' never so truly repented of 'em as he
 ' does? And I may be bold to add this
 ' farther, How many are there who are
 ' actually engag'd in infamous Correl-
 ' pondencies, and which, perhaps, are
 ' within an Inch of being brought in
 ' Evidence against themselves. What
 ' shall we then say against such Persons
 ' as those, who pretend to be so ridgid-
 ' ly Austere, and Interested for the Cause
 ' of God. God preserve my Brethren
 ' from

' from such Accidents as these; but who
 ' knows how soon he may fall into
 ' Temptation. I declare therefore, that
 ' I shall never consent to the inflicting
 ' of any other Punishment upon our
 ' Brother, then to stand Bare-foot, and
 ' Bare-headed before the Crucifix, con-
 ' fess his Fault, beg Pardon of the Par-
 ' ty, and then be sent into another Pro-
 ' vince. 'Tis your Business now to debate
 ' the Cause, and give your Opinions
 ' over again; but before you go about it,
 ' permit me to say to yee, what Christ
 ' said formerly upon the like occasion;
 ' *Let him that is without Sin cast the first*
 ' *Stone.*

After so roguish a Speech, I cannot
 forbear crying out, *O Popelings, and Hy-*
pocrites, how are poor People deluded with
your Mock-shews. But as roguish as it was,
 it wrought the same Effect which he de-
 sir'd. The Process was re-view'd; at
 what time every Man reflecting upon
 his own Conscience, or rather upon
 the Punishment to which he should be
 lyable upon a slip of the same Nature,
 the Provincial's Sentence was ratify'd by
 general Consent, and Father *La Chaise*
 was

was acquitted for declaring before the great Crucifix upon his Knees, that he begg'd Pardon of God for the Sin he had committed. For as to his being sent to another place, that was so much to his Advantage, that it was not lookt upon as a Punishment.

Some few Days before, Father *Barbin* had been appointed Assistant-General of *France*, at *Rome*: and in regard that Father *De Vaux* had contributed most to his Election, he could not refuse, upon his Recommendation, to entertain Father *La Chaise* for his Secretary; so much the less, because his Friend assur'd him, That he knew no body more capable of an Employment that requir'd so much Activity, Ability, and suppleness of Wit; and that he should find all those Qualities in him to Perfection. Thus he departed in the sight of his Enemies, to go and possess a Post, which several among 'em had in vain contended for. He govern'd himself very well; and in regard the late Misfortune which had befall'n him, had render'd him more Circumspect, he never expos'd himself for the future to the like disgraces.

Not

1656. Not but that he would be still carrying on some Intrigue; because his amorous Complexion would never permit him to lye Idle; but he had learnt to manage 'em so well, that they never came to make any Noise. Among the rest, there was one particularly to be taken notice of with Donna Mar.

gareta del Caniglio, the Cardinal 1657. *Padron's* near Kinswoman, who fail'd but very narrowly of procuring him a Bishop's Crosier, had not the Holy Father, out of a peculiar Discontent, refus'd it but a little before to the Cardinal, who begg'd it for Father *Davila*, at that time Assistant-General of *Spain*. Which ruin'd all Father *La Chaise's* Hopes, and disappointed all the Canvassings that were made use of in his behalf. But for all this, he was well esteem'd in the Court of *Rome*; and *Alexander VII.* then Pope, lent him a willing Ear, and employ'd him in several Negotiations, wherein he acquitted himself with good Success. And well it was for the Bishop of *Bayeux*, that the Father was so much in the Pope's Favour, for otherwise he might have had but an ill time of it.

This

This Prelate was one of those whom nothing will serve but to be Petty Sovereigns in Spirituals, and who refuse to acknowledge the Holy See, but only *Honores*. He had already play'd several Pranks of a Petty Lord and Master, by permitting People in his Diocess to work on Holy-days, only some few excepted; by granting Indulgences, and giving Dispensations beyond the Limits of his Privileges, which had very much incens'd the Pope against him. But that which was the Complement of all the rest, and contributed to make him a perfect Rebel, was an Action that made a great Noise, no way to be endur'd by the Pope. There was in his Diocess a little Abby, belonging to the Benedictines not reform'd, call'd the Abby of *St. Clement*, which depended solely upon the Pope, and which, till then, had preserv'd that Privilege to themselves; but he not enduring those Dependencies under his Nose, pretended to a Right of Visitation of their House, and to that purpose went to the Convent. The Monks refus'd to admit him; However, having open'd their Door out of Civility, and that they might not provoke him

him to be their Enemy, shew'd him their Grants, and their Patents for the Possession of that Immunity; of which the Bishop not only took the least notice, but taking the Benefit of the Entrance that had been given him, made a verbal Report upon the Spot. Upon which, the Monks finding him to be in Earnest, stood upon their Terms, and sent away both their Complaints, and their Privileges to Rome; whereupon the Pope granted 'em a Bull, prohibiting the Bishop, under pain of Apostolick Censures not to impose any Innovations upon 'em. The Fathers, so soon as they had receiv'd this Bull, caus'd it to be fix'd up upon the Doors of the Cathedral, which so provok'd the Bishop, that as he went out from High Mass he pull'd it down, and tore it in pieces with his own Hands; and within a few Days after, in despite of the Monks, he made his Visitation in the Convent, after he had caus'd the Doors to be broke open. Such an Act of Violence so incens'd the Holy Father against him, that he threaten'd him with nothing less then Excommunication; and then it was, that Father *La Chaise*, who became the Bishop's Friend while he resided

in *Paris*, was employ'd to attone the Pope; but it cost him a great deal of trouble to bring it to pass; and a small Accident happen'd at the same time, which had like to have let flye the Thunder, that grumbl'd so terribly. For the Monks sent to *Rome* an Ordinance of that Bishop, at the top of which the Bishop styl'd himself *Bishop Miseratione Dei*, without making any mention of the Holy-See. The Pope saw it, and foaming with Anger, *Ecco* (said He) *Un Ridicolo Barone, con il suo Miseratione di dio; voglio bene che Sappia, che non e Vescovo che per la mia; e che quando vorrò non sarà piu niente:* " Look here, (said he) a ridiculous Scoundrel of a Bishop with his "*Miseratione Dei*; I'll have him to know " he is no Bishop, but by my Mercy, and " when I please I'll make him nothing at " all. 'Twas well this fiery Pope liv'd at that time; for had he liv'd till now, he must have been forc'd to have swallow'd many a *Miseratione Dei*; the Bishops at this Day not using any other Addition.

Now, in regard this Bishop was one of *Mazarine's* Creatures, his Eminency wrote to *Rinaldo d' Este*, Protector of the

the Affairs of *France*, and enjoind him to wait upon his Holiness about this Affair. And indeed, he made a great number of Jaunts to and fro, without making any Progress: for the Pope, who had already thunder'd out a Bull of Excommunication against him, would not yield a hair's breadth, unless the Bishop came himself in Person to acknowledge his Fault, and beg his Mercy. Thus the Affair was spun out for above a Twelve-month, and in all likelihood would have lasted a great while longer, had not *La Chaise* found out an Expedient, that the Excommunicated Bishop should make an Acknowledgment at *Paris*, before the Nuncio, and write to his Holiness a submissive and respectful Letter; wherein he was to beg Pardon for his Disobedience, and set forth his Repentance in most significant Expressions. After which, his Holiness should take off the Excommunication; which was to be read in the Body of the High-Mass in the Cathedral Church of *Bayeux*.

Father *La Chaise* did a considerable piece of Service also for his own Order, which did not a little contribute to advance his Reputation. There arriv'd

riv'd at *Rome*, toward the end of the
 Pontificate of *Imocent X.* an ancient Je-
 suit of a Venerable Presence, who wore
 Long Hair, with his Locks flowing over
 his Shoulders, and a Beard down to his
 Belly. This Jesuit took upon him the
 Title of Embassador from the King of
China to his Holiness, whom he came to
 assure of the barbarous Monarch's Respect
 and Filial Obedience to the Holy See,
 and to desire a new Supply of Mission-
 naries to labour the Conversion of a
 numerous People who waited for the
 Succour of his Charity. The only Son
 of that King was also come in Person
 to kiss his Holiness's Feet, and render
 the Embassie the more Authentick. The
 Pope was over-joy'd beyond Imagination
 to hear of such a happy Progress of Reli-
 gion in those far distant Regions: and
 not being able to testifie his Satisfaction
 to the Prince of *China*, whose Zeal had
 engag'd him to cross so many vast and
 dangerous Seas, he lodg'd him magnifi-
 cently, and gave Order, That both He
 and the Embassador of the King his
 Father, should be entertain'd at his Ex-
 pence, during their stay in *Rome*; and
 moreover, he pay'd him all the Honours
 that

that are usually pay'd to the Sons of Sovereign Princes.

But the Dominicans, who are no Friends to Jesuits, and less in the Countries where Missionaries are employ'd, than elsewhere, utterly destroy'd all this fine Story. They wrote to the Pope, That understanding the Jesuits had counterfeited an Embassie from the King of *China*, and had also Personated the Son of that Monarch, which was a pernicious Imposture, They could not forbear to give his Holiness Advice of it, for fear he should fall into the Snare, that only tended to advance the Jesuits Reputation, and to procure him to part with considerable Sums of Money for the Support of the Mission; whereas the King of *China*, who was then at War with the Tartars, had no thoughts of turning Catholick, much less of sending his only Son to the other end of the World, to make a fond Submission to his Holiness. To this they added heavy Accusations of the Jesuits, for having so far disfigur'd Christianity in the *Indies*, that it was hardly to be known: That they never preach'd the Crucifying of Christ, nor his Poverty; but

but that out of a Rascally Compliance with the Genius of the People, they always represented him a Glorious and Triumphant King. And that they kept the People under these Notions and Elements of the Christian Religion, ever since *Matthew Ricci*, the first of the Missionaries, went thither ; that is to say, for near a hundred Years ago : That they permitted their Profelytes, for the Preservation of their Estates, to continue Idolatry, and kneel before the Idol *Chimboam* ; and that they were so far from forbidding 'em to swear by the False Gods, that they did it themselves by giving the Name of *Wing*, which signifies *Holy*, to *Kun-su-zu*, making use of the same Title which they give to God. To all these Accusations they added others also no less heinous, and which are too long to be here inserted. I shall only say this, That they were so many, and of such rank, that they redounded greatly to the Disgrace of the whole Body of the Jesuits. And if the Holy Father were so much overjoy'd upon the Arrival of the Embassadors, his Displeasure was much greater to find such a Cheat put upon him. He refused to admit the General of the Order, who

came to speak to his Holiness concerning this Affair; and caus'd him to be cited, together with the Assistant of *France*, to come and Answer the Matter charg'd upon the Society, before the Congregation of Foreign Missions which he caus'd to be assembl'd on purpose, and every body expected to see some great Alterations in that Order. He caus'd the suppos'd Embassador to be Arrested, and expell'd all the Jesuits out of the Vatican. Neither was Father *La Chaise* at that time exempted. You might have seen the Jesuits then running from one end of *Rome* to the other, to beg the Protection of the Cardinals and Embassadors, and that they would help 'em out of the Misfortune which so terribly threaten'd 'em. However, they escap'd much better then People thought they would have done, by the Mediation of the Cardinal *Padron*, who was the only Person that durst sollicite for 'em; the Pope having forbid all Persons whatever to speak to him in their Behalf, being resolv'd to take cognizance of this Affair in the Congregation, and to shew 'em no Favour. And therefore it was that the Cardinal, though he possess'd entirely the Confidence and Affection of

F his

his Holiness, yet boggl'd a long time
 afraid to lose, all at once, the Enjoyment
 of such a Benefit by one dangerous false
 Step. But at length, o'ercome by the
 Sollicitations of *La Signora del Caniglio*, and
 by the importunate Prayers and Tears of
 Father *La Chaise*, who threw himself at
 his Feet, embracing his Knees, he pro-
 mis'd to do his utmost, and perform'd
 so successfully, that he appeas'd the Pope's
 fiery Indignation, who consented to hear
 in private the Reasons which *La Chaise*
 could offer to him, by no means being
 yet to be entreated to admit any other.
 To this purpose he was introduc'd into
 his Holiness's Cabinet, who talk'd to him
 with an extraordinary Heat of Passion
 concerning the wicked Morals of his Or-
 der, the horrible Abuses which they com-
 mitted in the *Indies*, where they prostitu-
 ted Religion, and all Things Sacred : ad-
 ding to this, That their Impudence was
 not asham'd to act their Farces at Rome
 by introducing Fantomes of a Prince and
 Ambassador, without respect to the Holy
 See, nor the Holy Church, which they
 expos'd to Laughter, and the Contempt
 of the Hereticks. What can you say to
 this : (said the Pope) Nothing, my Holiness

Holy Father (reply'd *La Chaise*, all bath'd in Tears, and prostrating himself upon the Ground) I must confess, that all these Irregularities are inexcusable, and therefore I do not go about to lessen 'em before your Holiness, who would always penetrate to the bottom of my Heart, and from whom it lyes not in my Power to conceal my own Thoughts. I have nothing to say, but only to implore your Paternal Clemency toward an Order, that beg it upon their Knees, and which absolutely condemns, and disapproves the Conduct of their Missionaries in *China*. They have heard of it, most Holy Father, with that Sorrow which is not to be equall'd but by that of your Holiness, and tho' they should justify themselves upon the Purity of their Intentions, which were never other then to win some Souls to Jesus Christ, and should cite in favour of themselves the Example of *St. Paul*, who was a Jew to the Jews, a Greek to the Greeks, yet we should never be persuaded to defend 'em, but would abandon 'em, without speaking so much as one word to atone the just Severity of your Holiness, if the Interest of the Church, Religion, and the Holy See, did not oblige

lige us to speak. May your Holiness pleas'd to consider, that in punishing these Malefactors with that Rigour which they deserve, you will make publick to the World, what is now only known to a few, and declare that to be a certain Truth, of which as yet the World is not convinc'd by certain Proof. Judge, most Holy Father, what a general Scandal such a Certainty would cause; and what a hindrance it would be to the Propagation of the Faith. The Hereticks would laugh us to Scorn, as your Holiness has well observ'd, and take an occasion to Insult over our Mother, the Holy Church upon all occasions.

He continu'd howling a long time, perceiving that the Pope lent him a favorable Ear, with that apparent Submissiveness of Piety and Tenderneis, that the Pope suffer'd himself to be mollify'd, and call'd him in raising him up, (for he had spoken all this while upon his Knees,) 'Twas ill luck, my Son, that thou wert a Jesuit, then returning to the Cardinal, when he took to the Window, I love this Man (said he) because there is no Guile in him. This Courteous Answer put Le Clerc in great Hopes, who laying hold upon

the Conjunction, strook while the Iron was hot. He never stirr'd from the Cardinal's House, and press'd him so hard, that at length he obtain'd an absolute Pardon, got the Embassador releas'd, who was only sent to the House of the Profession, like another Jesuit, without doing him any other Harm. The Prince was also set at Liberty, who barook himself to serve a Dutch Lord as his Lackey. This happy Success, for which the Order was solely beholding to his Dexterity, considerably signaliz'd him; so that from that time forward, he was employ'd in more secret, and more important Negotiations, which made him known in several Courts, and more particularly in that of *France*; this very Father having prov'd very Serviceable to perswade the Pope to what the King desir'd of him, in order to the Satisfaction which he demanded for the Assault which the *Corfi* made upon his Embassador the Duke of *Crequi*. So that after the Death of the Assistant General *Barbin*, he resolv'd to return into *France*, in hopes to meet with Advancement sooner there than other-where.

1663. At his return, the Bishop of Bayeux carry'd him to Cardinal Mazarine, who shew'd him a thousand Kindnesses, and told him, he would be his Friend. And indeed, he was very much in his Favour. He it was that

1665. presented him to the King, as a Person whose Ability he understood to the very bottom. He also got him admitted, in his life-time, into the Council of Conscience, which indeed was no more then to make him Coadjutor to the Confessor. Nor did the Father in any thing belye the Testimony which his Eminency had given of him. He govern'd himself in this Post with all the Dexterity of a Man grown old in Business; and understood so well to study the King's Humour and Genius, that when the Cardinal dy'd, he found himself able to stand upon his own Legs. Nay, more then that, he supplanted his Competitor, who though he had been longer in the World, had nothing near the Wit or Knowledge that *La Chastelle* had.

By this time the King was become enamour'd of *La Valliere*; and in regard his

his Passion was strong and violent; he
 put a hunder'd Sights upon the Queen for
 her sake; which many times came to
 hard Words, though that Princess had a
 great Love for him, at least, as much as
 his Mistress; nor was she much inferior
 to her in the Allurements of Beauty.
 But I found the King was of the Humour
 of those that never love their Wives, be-
 cause they are ty'd to 'em. His Con-
 fessor was always harping upon this
 string, and would not let him be at
 rest; which was a great Vexation to him,
 the King enduring no Lectures upon any
 subject whatever. Father *La Chaise*, who
 knew this pretty well, took the quite
 contrary course; he carefully avoided all
 manner of Disputes upon this Subject;
 and if at any time he were oblig'd to
 speak his Thoughts, he never fail'd to
 bring in Humane Frailty to excuse the
 King. *La Valliere*, who had notice of
 it, order'd Thanks to be return'd him by
Monsieur de Montausier, who desir'd him
 in her Name to give her a Visit. But
La Chaise excus'd himself, as being loth
 to incur the Queen's Displeasure. After
 that, she would needs have him for her
 Confessor; and the same Person gave
 him notice of her Intentions. This put

our *Reverendissimo* to a little stand; for his Ambition soar'd higher: nevertheless, he durst not refuse her, for fear of incensing her. He therefore return'd for Answer, That the Dutchess of *Vaujou* did him a great deal of Honour; and that he look'd upon it as a special Favour of Christ himself, that offer'd him Occasions to serve her, and to be any way contributing to the saving of her Soul: but in regard he had no desire that the thing should spread any further, he went to attend her that Night. So soon as she perceiv'd him, What, good Father (said she) brought you hither? You do me Favour that I could never expect at your Hands. What will Their Majesties say when they hear that you bestow'd a Visit upon a poor Girl whose Soul they would never value the Loss of. I come, Madam (answer'd he) to repeat those Protestations which I made to the Marquis of *Montausier*, when he did me the Honour to speak to me in your Name. He told me, Madam, that you had so good an Opinion of me, as to entrust me with the Direction and Guidance of your Soul. Yes, Reverend Father (reply'd *La Valliere*) and I should be highly engag'd to yee, if you would take Charge of it.

'Tis too great a Favour, Madam, that
 you vouchsafe me (answer'd the Father)
 but, Madam, permit me to speak to yee
 with all the freedom of a sincere Heart.
 I have an infinite Value for the Good and
 spiritual Repose of your Soul, and should
 be glad to assist yee with that little Know-
 ledge which the Lord has been pleas'd to
 impart to me. However, Madam, 'tis
 true, that my Zeal for your Service does
 not permit me to stop there; I would, if
 it were possible, contribute something to
 the Establishment of a Fortune and a Fa-
 vour which you so duly merit. I dare be-
 bold to say, Madam, That hitherto I
 have labour'd out of a pure Inclination,
 without pretending to deserve any thing
 at your hands; but as yet it has not been
 in my Power to do any thing conside-
 rable. But if you will consent that I may
 cast my Designs, and watch Occasions
 to do you Service, then you may reckon
 upon me as a Person wholly at your De-
 votion. You may perhaps wonder, Ma-
 dam, that a Man of my Profession should
 talk to yee after this rate; those of my
 Robe being accusom'd to preach Mor-
 tification and Penitence; and I must
 needs confess, that this would be the best
 way when all's done. But when fatal

Experience teaches us, That Youth, Great Engagements in the World, Beauty, Extraordinary Merit, and Birth, are things absolutely incompatible with an entire Self-denial, I cannot but agree with those that believe there are some Grains to be allow'd to Humane Frailty; and since the King cannot bridle his Amorous Passion, I cannot chuse but applaud the Choice that he has made. I do not see any Lady in the Court, that merits his Heart and Esteem so much as you do; and as for your part, Madam, I shall never condemn yee, for having hearken'd to the Vows of the Greatest Monarch in the World. Nor do I believe that any Lady in the Kingdom would have refus'd 'em. Your Affection for him has had an extraordinary good Effect. For it has drawn him off from his Engagements begun with Madam his Sister-in-Law; which made me tremble a thousand times out of that Zeal which I have for his Honour and Salvation. So that it may be said, That your Charms have rescu'd his Royal Soul from a greater Danger, into which it was falling. ——— *La Valliere*, who desir'd no more, then that he would prove by substantial Reasons, that she might Love the King with a safe Conscience.

Conscience, listen'd very attentively till he had made an end of speaking. After which (said she, fetching a deep Sigh) How happy should I be, if the Father-Confessor were but in some measure of your Opinion. But he continually torments the King upon this Occasion; and moreover, incenses the Queen against me, and urges her to persecute me with all the Vexations imaginable. There's more Truth in that than you can well believe (reply'd *La Chaise*) for I have left the Queen's Chamber twenty times, not being able to hear how bitterly she inveighs against you, Madam, who, without Contradiction, are the Person in the World who most naturally deserves her Kindness and Respect. In a word, What shall I say to yee, Madam, but that that same Old Fool has got a certain Notion of Morality in his Brain, which he takes to be pure Devotion, and imagines there is no Salvation without Hypocrisie and Dissimulation. You have hit his true Character (answer'd *La Valliere*) and therefore it is that the King begins to disgust him, and only retains him out of meer Respect: but I intend to speak to the King concerning him this Evening; and if he believes what I say, we shall

shall shift him off to say his Prayers by himself. After that, Reverend Father, you shall have a good share in the next Nomination, or else say I can do nothing. I would as willingly have you the King's Confessor as my own, and therefore relye upon my Word. The Father return'd her a thousand Thanks, and assur'd her that she should never have any cause to repent of her procuring him that Advantage. After which, in regard it was late, and for that she expected the King, he took his leave of her, and retir'd with Thoughts full freighted with the Idea's of his future Grandeur.

He slept not all that Night, and perhaps but little the Nights following. For he is a Man whom Ambition suffers the least to take his Rest of any Man that I know, as one that is always indefatigable in the pursuit of his Ends. There is not any Conjunction which he does not understand how to make use of to a Wonder. Of which his Visit to *La Valliere* is a palpable Demonstration. 'Twas a thing that requir'd great Judgment, and a quick Resolution; for had he absolutely refus'd what she demanded of him, and not thrown himself wholly upon her proferr'd Kindness, 'tis evident she would

have

have prov'd his irreconcilable Enemy, and would have utterly excluded him from the King's Conscience: and had he accepted the Confessorship as she propos'd it for her self, he had shut the Door against the Preferment he aim'd at; there being no likelihood that the King would have chosen his Mistress's Confessor for his own. Therefore he could not act more politickly, then to open his heart to her, and by that means win her Confidence; at least, we see that this way succeeded to his Wish. *La Valliere*, who would have given any thing to have had the King's Confessor her Friend, thought it no Prudence to refuse one that came to offer his Service, and from whom she might promise her self all the Advantages she could expect. And therefore this Female Favourite left nothing omitted to engage the King to dismiss his old Confessor, and in his room to make Choice of the Person whose Worth and Parts she extoll'd to the utmost of her Invention. This is a Man (said she) that will never sit domineering over your Conscience like a Pedagogue; and as he has a hunder'd times more Ability then the other, so he knows the World better: he keeps himself reserv'd within the

Bounds

Bounds of an Exemplary Regularity without troubling himself to Commence upon the Actions of other Men.

This was just assailing the King upon the weak side, who was wont to say, That he hated nothing so much as Reprimand. Besides all this, he had a great Esteem for Father *La Chaise*, and was quite weary of the other: so that finding no Reluctancy against the Person recommended, he promis'd *La Valliere* to dismiss his own Confessor upon the first opportunity. Nor was it long before he met with one as favourable as he could desire. For the Old Man observing that the King, one day, so soon as he came from the Communion, would hardly allow himself time to Dine, but posted away immediately to *La Valliere*, was so engag'd at it, that never considering what would follow he waited till the King came to his Chamber, which was not till Four a Clock in the Morning. The King seeing him at such an unreasonable hour, with a surly Countenance, ask'd him, whom he look'd for? The Confessor answer'd, That he came to denounce God's Judgments against him, just ready to fall upon his Head; and reproach'd him with his Manner of Living

in the most thund'ring Language imaginable, talking of nothing but Impiety, Sacrilege, Forsaking God, and Eternal Torments ; concluding his Discourse with telling him, That he was no longer able to see such Irregularities ; and therefore if he resolv'd to continue his Debaucheries, he desir'd, for his part, that he might be dismiss'd. The King, who only waited for such a Harangue as this, told him very smoothly, but withal very coldly, That he gave him leave to retire when he pleas'd, and that he would take care to provide himself a Confessor. At the same time he bid him Good-night, and commanded his *Valet de Chambre* to draw the Curtains. The next Morning betimes, because he would not give the good Father time to repent, and get the Queen to mediate for him, which was the thing he most fear'd, the King sent for *La Chaise*, and told him before Monsieur and Madam *de Guise*, That his Confessor had begg'd leave to be dismiss'd ; which he could not refuse 1667. him, because indeed he was fitter for Contemplation, then to live in the Tumult and Hurry of a Court ; and therefore finding no Ecclesiastick so worthy as himself, he would become his Penitent

nitent, and submit the Conduct of his Conscience to his Guidance. An Hour after, the King mighty jocund that his Game had play'd so well, went to *La Valliere's* Chamber, to tell her the News, so afraid he was lest any body else should prevent him — *Oh, Par-bleau!* — (said he) As for the Priest, I took him at his Word; he did his own business himself, and therefore God knows, I only took the Ball at the Rebound. *La Valliere* made answer, That 'twas the best way i' the world, provided the Queen did not marr all again: and this is that (added she) which I very much fear. How! (said the King) D'yee take me then to be a Man that is lead by the Nose? Never deceive thy self, my dear Girl, — 'Twas my Pleasure; I have done it, and I will stand to it. Nothing pleases me more, then to make those that are jealous of us, mad; and therefore to vex 'em worse then I have done, I intend to keep Holy-day and Confess to Morrow. In a word, without any Preparation at all, he recommenc'd his Devotions the Day following, the whole Court admiring the Violence of his Passion, and the Excesses to which it transported him. In the mean time, the New-Confessor triumph'd

triumph'd, and every body began to make their Addresses to him; only Monsieur the Prince refrain'd, who naturally abominated Hypocrites. And indeed he told him one Day in the Queen's Chamber, that strange things were to be expected from his Confessorship, who could prevail with the King to confess two Days together, that hardly went to Confession twice in a Year before. The Father return'd no answer, because that was no place for him to make Retorts in; but from that time forward he hated the Prince with such a mortal Hatred, that he never ceas'd to work his Ruin, and render him odious to the King.

So soon as he saw himself install'd, he made it his Business to secure himself against all unlucky Back-blows, which he had just Reason to fear; for he wanted no Enemies; and to bring this to pass he sought to strengthen himself by uniting Interests with those that were in Favour.

At that time the Count of *Lausun* was the Man that shin'd in greatest Lustre at the Court. He was a Gentleman of that sort, that there are not Ten thousand such in the Kingdom, who had not above Six thousand a Year, paternal Estate. But
Fortune

Fortune was so favourable to him, that from so small a Pittance, he rose in a little time to the Pinnacle of Honour. He was Captain of the Guards of the Body, Colonel-General of Dragoons, and a Favourite exclusive. He has a great deal of Wit, and speaks with the greatest Grace in the World: Moreover, He is a Person of Worth, and fit for great Enterprizes, which he goes through with an extraordinary Prowess. The History of Him, and Mademoiselle whom he marry'd privately in despite of the King, and several other Passages, are Testimonials of this; and if we would one Day afford the World the Memorials of his Life, they would find therein many things rare and singular. But his chiefest Excellency lay in Courtship; wherein he gave way neither to *Bassompierre*, nor *St. Aignan*. All the Ladies of the Court lov'd him, and some in a very particular manner. However, *La Valliere* was not of that Number; and in regard she lov'd the King to the Height of Delicacy, and Niceness, the least Kindness which he shew'd to any other Person whatever was a great Vexation to her. The Love which he had for the Count of *Laufun* among others, made her Mad. You love him

Hundred times better then you do me
 (said she) You hardly allow me your
 Company above Three or Four Hours in
 Day; whereas you cannot live a Mo-
 ment without him. He never stirs from
 your side; he is your Shadow. Prithee
 my little lovely Creature, reply'd the
 King, what would'st thou have me to do?
 Would'st have me drive him out of my
 Company, when he comes to wait upon
 me. Not so (said *La Valliere*) I would
 only have yee not be always leaning upon
 his Shoulder; that he should not be per-
 petually whispering in your Ear; and that
Launson should not be the only Person that
 always never said, or did any thing but
 what was curious and brave. One Day the
 King having lay'd himself upon the Bed
 in her Chamber, and the Count dis-
 coursing to him by the Bed-side, his
 Majesty had a mind to say something
 privately to him, and to that purpose
 call'd the Count by the Perriwig to bring
 his Head closer to his own, that he might
 whisper in his Ear; but the Discourse
 lasted so long, that the Count was con-
 strain'd to fall all along upon the Bed by
 the King. *La Valliere* coming in that
 nick of time to shew the Countess of
Grancey a very curious Chrystal Looking-
 Glass

Glass, and finding *Lausun* in that familiar Posture with the King, was so terribly mad at it, that she could not forbear shew it. Truly Sir (said she) you are wonderful bold ——— Who gave you leave to lye upon my Bed? These are very strange pieces of Impertinencies and therefore, without any Compliments pray withdraw. On the other side, the Count, instead of giving her any Answer, only smil'd; and turning toward the King, Your Majesty (said he softly in his Ear) must needs be very much pleas'd to see the full Extent of her Jealousie; and so looking upon *La Vallée* with an insulting Air, and something of Contempt in his Face, he put her quite beside all Patience; so that she fell upon him like a Mad-woman, pull'd him by the Perriwig, tore his Cravat, and gave him several Cornubs with her Fist. The Count who never expected such a Tempest, endeavour'd to get clear of it. But I know not whether he would have found it so easie a thing, had not the King, and Madam *De Grancey* believ'd him. After that, she fell a weeping, and upbraiding the King with the little Love he had for her. You take my Enemy's part, (said she) and I find no

well, that I am unfortunate; who after
 have sacrific'd all to your Majesty,
 am to expect no other, then to be the
 May-game of the Court. But I shall
 take a care to prevent that (continued
 he) and since you have betray'd me in
 a manner so unworthy of a great Mo-
 narch, I will betake my self to a Nun-
 nery, there to bewail, all the remainder
 of my Life; a Love from whence I pro-
 mis'd my self so many sweet Satisfaction,
 which now, however, renders me most mi-
 serable. In a word, she press'd her Grief
 so home, that the King was forc'd to
 give *Lausun* a smart Reprimand, and make
 him ask her Pardon; and all that
 was little enough too, to appease her.

This Falling-out did not a little per-
 plex Father *La Chaise*, who knew not
 well how to manage these Two Spirits
 so opposite one to the other. Chiefly
La Valliere, who would admit of no
 Friends that took both sides, and to whom
 he was particularly bound for his Prefer-
 ment; so that he could not in Policy de-
 sert her, for fear of making known his
 Ingratitude to the King. Thereupon, he
 took her part altogether; and having
 over-rul'd his own Judgment to join with
Leuuois, all Three united their Interests,
 and

and agreed unanimously together to move from all Offices, and management of publick Affairs, all Persons that should be suspected in common, or whoever were, that either of 'em hated. *La Voliere* requir'd, That *Madame* might be sacrific'd to her; *Loirvois*, and *La Chaise* resolv'd the ruin of the Prince; and all Three join'd together against *La Faveur* whose Favour was an Eye-sore both to the one, and the other; and for the more security of the Triumvirate, they resolv'd to keep it Secret with all the care imaginable.

The Prince who knew nothing of the League, and besides was none of the politick Flatterers, or Dissemblers, many times vex'd *La Chaise* with some peremptory Mortifications, which incens'd him much the more. But that which made him absolutely irreconcilable, was the same bloody Piece, call'd *The Imposture* which *Adolier* brought upon the Stage. The Prince order'd him to make a Comedy, wherein he represented the Confessor so naturally to the Life, that he could not fail to know him; for which the Prince promis'd him a Reward of Two thousand Pistoles. Nevertheless that famous Comedian who foresaw the

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Consequence of the Thing, altho' he set forth his Morals, and his Genius to the Life, yet forbore to personate his Figure. The Prince therefore was not so fully satisfi'd with the Piece ; he would have had it spoken out more clearly, and complain'd of it to *Moliere*, who justify'd himself, by giving the Prince to understand, That besides that he should have expos'd himself to manifest Danger, he could not find Players that would undertake to act it, and so he should have lost the Play without being able to give his Highness that Satisfaction which he requir'd of him. Thereupon the Prince resuming calmer Thoughts, and having again perus'd it, found that *Moliere* spoke nothing but Reason ; and that the Copy sufficiently resembl'd the Original, without any necessity of adding new bold strokes. So that at length the Play was acted before the King ; and the Impostor appear'd the first time, tho' not in the Habit of a Jesuit, yet in a long loose Cas-sock, and a Hat with broad Brims. The Success of it answer'd Expectation ; it was generally applauded, and in regard there was no body but knew the Person, it kept awake the Attention of the Spectators to that degree, that there was never known so profound

profound a Silence upon the Stage. The next Day it was over all the Court, The Father *La Chaise* had been acted upon the Publick Theatre. Neither did the Prince take any care to conceal the Part which he had in it : So that when the noise it began to be spread abroad in the City, the Croud that came to see it was so great, that they were forc'd to shut up the Doors, and send away above a Thousand Persons. I leave the Reader to Conjecture in what a Rage the Father was. He belch'd forth Fire, and Flame against those that in this manner derided God, and Religion; for he would not seem to agree, That the Comedy was made upon him. 'Twas only his Zeal for the Glory of God that made him speak. Under that Pretence he engag'd the first President in the Quarrel; who forbid the publick acting of the Piece upon his Request. The Curate of *St. Eustachius* also, whom he had won to his side, and a great many others who he had made of his Party, out of a desire to please him, preach'd against it; so that for a Year together, the Pulpits thunder'd out nothing else but Anathemas against the Author, and his Adherents. However, the King gave *Moliere* the Permission, which dissannull'd the Prohibition.

dent's Prohibition, and the Comedy was
 acted with as numerous a Concourse as
 before. He also afterwards granted him
 a Benefice in the Chappel-Royal of *Vin-*
cennes, for one of his Friends : which
 made many People believe, That the
 Confessor had but a short time to Reign.
 But the Event shew'd, That they were
 deceiv'd in their Conjectures ; and that
 if the King consented to put those little
 Mortifications upon him, 'twas only to
 blind the Eyes of the Queen, and such
 as had no kindness for him. In a word,
 from that time forward he was very much
 guided by his Directions ; and if he did not
 always punctually follow 'em, at least he
 hearken'd to his Advice in many Affairs
 of highest Importance.

In the mean time, the Triumvirate be-
 gan to fall to pieces. *Louvois*, and the
 Father consider'd, that notwithstanding
 all their Efforts, *Lansun* would keep his
 Post, that he grew in favour more, and
 more every Day, and that in the end it
 might prove fatal to 'em, if they did not
 close with him betimes. Besides they
 saw that *La Valiere* got her self many
 Enemies out of an affected Resolution,
 not to beg any Favours for any body ;

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that

that her Beauty began to wither; and that most certainly the King would suddenly quit her, so soon as he met with more potent Charms: so that they should be Victims to the new Mistress, *Lausum*, who would be sure to link himself with her. And thus you see our Two Politicians, the nearer they approach her Enemy, the farther removing themselves at a distance from *La Vallée*. But the Count, whose presumption was very great, lookt upon their return to him, with as much Indifferency, as he had beheld their slighting him before. Nevertheless he accepted their Friendship, and acted sincerely with them.

Nor was it long before what the Count foresaw came to pass. The King beheld *Montespan*, who was generally known to be the most celebrated Beauty of the Court; and therefore flattering himself to fall in Love with her Body and Soul, he was willing to make a Tryal of the Substance.

Lausum had a great mind to have Courted her; but perceiving the King's Inclination, he was glad of the Opportunity to offer him a Sacrifice; he inflamed his Passion; extoll'd and magnify'd the

Merit and Charms of his Goddess; adding withal, That he understood the Grandeur of the Conquest, but that he had not a Heart that durst presume to Love in the same place with his Prince. The King Thank'd him; and was so well pleas'd with him for this Surrender, that to repair his Loss, he gave him leave to make Choise of any Mistress that pleas'd him in the Court; and that he would persuade her to have him. He also entrusted him to speak to the Lady in his Favour; so that he had an Opportunity to make her sensible how much more she was beholding to him for quitting his Affection to her. In short, The King lov'd her, and she receiv'd his Love with all the Joy of a Woman that breath'd nothing but Ambition. The difficulty was, to work the Confessor to a Liking of this new Commerce between two Marry'd Persons, whose Husbands grew Horn-mad to that degree, that the King was forc'd to Banish the Marquis of *Montespan*, by reason of the hideous coyle he kept at Court for the taking his Wife from him.

Now though this Story was something like to that of *David* and *Bathsheba*, the Father thought it not so proper to be *Nathan*.

There was no such necessity for him to trouble himself much about the Business. That Holy Man had always a Moral ready at a dead-lift, and Pistol-proof against the most crying Adulteries. So that he submitted with an Exemplary Resignation to the Pleasure of his King. More then that, he caus'd *Laig* to let *Montespan* know, and afterwards went himself to assure her of his inviolable Devotion to her Interests. She, on the other side, promis'd him reciprocal Adherency, and that he might be certain she would serve him to the utmost of her Power, both for and against all. In short, Although till then they were but very little Acquainted, they became Intimate Friends before they parted.

Poor *La Valliere*, who saw these things transacted before her Face, wept Day and Night, and made such mournful Complaints, as would have mollify'd Stones. She went ten times, like a Mad woman, to Father *La Chaise*, on purpose to upbraid him with his Infidelity; but he was always invisible when she came. One day among the rest, that her Fury had transported her to seek him out as far as *Paris*, in the Profess'd House, whether he goes two or three Days in a Week

and that Answer was made her, That he was gone: she not being so satisfy'd, alighted out of her Coach, and would be let into the Convent. The Porter oppos'd her; and the Noise that she made, fetch'd out several of the Jesuits that stop'd her from going any farther. Then melting into Tears, and abandoning her self to all her Sorrows, she thunder'd out a thousand Exclamations against that Knave, who had been the first who confirm'd her in her Tenderness for the King; who had promis'd her a Thousand times, that he should never engage himself to any other; and yet notwithstanding all his Promises, and his Fear of God, had basely betray'd her, and had authoriz'd the King to commit an infamous Adultery, and take another Man's Wife from him. In short, In less then a Quarter of an Hour she inform'd all those that were present of all the secret Transactions that had pass'd between her and him. The Jesuits were ready to hang themselves at this unlucky Accident, for which there was no Remedy. For she was a Fury not to be approach'd but at the Peril of him that came within her reach. And if Marechal de Bellesfonds had not arriv'd in the *interim*, and carry'd her away,

she had most certainly reveal'd a great deal more, so much she was beside herself. I know not whether Night brought her to her self, and caus'd her to see that extreme Folly that she had committed, and made her asham'd of what she had done ; or whether her Despair to see her Love despis'd, were the only Motive. However it were, she betook herself into a Carmelite Nunnery, where she has continu'd ever since.

Her Retirement deliver'd Father *La Chaise* from an extraordinary Disturbance that extremely tormented him : for he made no question but that in her Fury she would have affronted him even in the King's Chamber.

Montespan could not moderate her Joy, that now she had no longer any Rival that could dispute with her the Prince's Heart, and keep her from being sole Predominant. *Lausun* rid victorious over all his Enemies ; and *Louvois*, content with his share of her Favour, little regarded *La Valliere*. So that she, a poor unfortunate Mistress to a King, abandon'd and betray'd, saw her self constrain'd to fly to a dreary Retirement, there to bewail, all the rest of her days, those transient Pleasures which she had hardly had

time to taste ; together with a Surplusage of Grief, not to be lamented or pity'd but by very few.

'Tis true, that *Lausun* did not over-long enjoy the Pleasure of Rejoycing at her Disgrace. For in a little time after, he had the ill Luck to be crush'd by a Fall no less desperate then her's. Every body knows how he had enthrall'd the Heart of *Mademoiselle de Montpensier*, who demanded him for her Husband ; and how the King, who thought himself engag'd by his Word to let him have whatever Mistress he should make Choice of, consented to the Match ; which had been solemniz'd in the sight of all the World, but that the Prince of *Condè*, in Conjunction with several other Princes of the Blood, so well represented the Stain which that Marriage would imprint upon the Royal Family, that maugre the Importunities of *La Chaise*, and the Interest of the Nobility who sided with *Lausun*, he retracted his Word, and forbade them to think any more of it.

But all the Prohibitions in the World were never able to with-hold two Persons, of which the one was possess'd with a violent Love, the other by an inordinate Ambition ; and He more-especially,

since by the Match he became Related to one of the Greatest Monarchs in *Europe*. He therefore Marry'd her Privately without the King's Knowledge; flattering himself, perhaps, That when the Thing was done, and that the King came to understand it, he would only look a little Gruff upon 'em for two or three Days. But he took a quite different Course: for though he lov'd 'em both very well, yet he would never consent to let the Marriage be made Publick; and in regard there was some Reason to fear lest the Princess should be with Child, he sent the Count to *Bastille*; and then remov'd him to *Pignerol*, where he remain'd Sixteen Years; that is to say, till there was no longer any Danger of their Interviews: at the end of which time Mademoiselle purchas'd her Liberty, with the Loss of the Sovereignty of *Dombes*.

Louvois was not very sorry for his Misfortune. He was always a Favourite at least, and not a little formidable: for tho' they were all Three leagu'd together as I said before, to exclude all others from the King's Favour, and particularly the Princes of the Blood; nevertheless, there was no depending upon *Laufun*.

But the King, who had been long

harchin

hatching the Design of Universal Monarchy, hearken'd very much to the Councils of Father *La Chaise*; with whom Cardinal *Mazarine* had left excellent Memoirs upon that Subject, and who of himself prov'd greatly serviceable toward it, by means of the Jesuits, People prepar'd for any Undertaking, and of whom he had always a hunder'd in his sleeve ready to Obey all manner of Commands. The Draught of this Design which he had drawn up, look'd with as fair a Prospect as any in the World. The King of *England* was to be lull'd a-sleep, whatever it cost; which appear'd to be no difficult thing to do, provided you fed him with Money. Then was the King to fall upon *Holland*, and make himself Master of it. Which done, the Spanish *Low Countries*, the Bishopricks of *Liege*, *Munster*, and *Cologne*, could not have made any long Resistance. Then an Alliance was to be made with the *Turks*, to fall upon the Emperor on both sides, and then divide the Spoils. Thus you see the Design was laid; and if it has not had that good Luck which was expected, it has not been for want of Conduct; for all the secret Tricks, and scandalous Artifices of Knavish Policy, have been

G 5

made

made use of to bring it to pass ; except of latter Years, wherein I must confess they committed some Capital Faults which are never to be recover'd : Of which I shall speak in due place.

Now in regard the first step they were to make in this great Enterprize, was, to

make sure of the King of
1670. *England*, the King resolv'd
to send thither his Sister-

in-Law, against the Advice of Father *La Chaise*, who had no Kindness at all for her ; and who, as he said, was not good Catholick enough to be entrusted with such a Negotiation. However, she set forward, and arriv'd at *Dover* ; where she was met by the King her Brother, to whom she made those Proposals with which she was entrusted ; which were, To have an Alliance Offensive and Defensive against all Princes ; To break the Triple League ; and, To make War upon *Holland* in particular.

But whether it were that the King had no Inclination to the Propositions of himself ; or that the Princess not thinking they would be of any Advantage to him, dissuaded him from meddling, she return'd without doing any thing. Nor did Father *La Chaise* fail to lay hold of the
Oppor-

Opportunity, to render her suspected to the King, by putting him in mind, that he had told him what would come of it, before she went. But whether it were that the King bore her any Grudge, or any other Person, she dy'd at *St. Clou*, within Three, or Four Days after her Return. God knows how, for we could never hear of any thing else, but that she was very well in the Morning; only after she had sup't up a Mels of Broth, she cry'd out I am Poyson'd. So dy'd that poor Princess in the Twentysixth Year of her Age, and Fifteen Days over.

Now, though they were not so Successful the first time to involve the King of *England* wholly in their Interests, yet the Design was not given over. To which purpose Father *La Chaise* propos'd to the King to make use of the Jesuits. 'Tis certain, Sir, (said he) that they are the fittest Persons in the World to manage both King *Charles*, and his Brother the Duke of *York*. For not to reck'n upon their being both Catholicks at the bottom of their Hearts, in regard they have been bred up in our Religion, Your Majesty knows that they are deeply oblig'd to the Sociéty. Had it not been for the Supplies of Money which they furnish'd 'em withal

withal, they had been in danger of making but a small Figure in the World. Our Fathers of *France*, alone by themselves, allow'd him Twenty thousand Crowns a Year, which there is little likelihood will be ever re-pay'd 'em. I speak this, (added he) to let your Majesty know, that a Jesuit will be no ominous fight to that Prince. I believe it (reply'd the King) nor am I ignorant of the Kindnesses he has receiv'd from your Society : So that there is good Reason to hope, that he will do much upon their Sollicitations. But with what an Eye d'you think will your Fathers be look'd upon in *England*? Do you believe they will be safe there? Never think it ; and if they should once come to be known there, the Character of Agent, or Envoy will never protect 'em from the Fury of the People. I should rather choose to employ the Dutchess of *Portsmouth*, who has hitherto serv'd me faithfully in several little Affairs, that I have entrusted to her Management ; and I am persuaded, she will be no less useful to me in great Ones. She is very nimble, and dexterous in Business, and possesses altogether the very Heart and Soul of the King ; and frank'y to tell you a Mistress has a Hundred

der'd Opportunities, and Tricks, to improve Perswasion, which the most cunning Ministers can never meet with. Sir, (reply'd *La Chaise* with a Smile) your Majesty may speak knowingly in that particular: I have nothing to object against it. I am also convinc'd, That the Dutchess of *Portsmouth* is now the only Person that can undertake this Affair with Success. There needs no more then to instruct her well in your Majesty's Intentions, and 'tis only to that purpose, that I have propos'd to send some of our People into that Country. Very good, (reply'd the King) I consent to it, but whom shall we send? Your Majesty, (answer'd *La Chaise*) cannot make choice of a better Man then Father *De Carna*. He is near of Kin to the Dutchess, and well-belov'd by the Duke of *York*; and besides that, he is one of the most Politick Head-pieces in our Order. The King agreed to it, and sent him away Fifteen Days after, furnish'd with Three or Four Suits of Modish Apparel, by way of Disguise.

So soon as he arriv'd at *London*, he went to wait upon the Dutchess of *Portsmouth*, who entertain'd him in a very courtly manner, for above a Quarter of an Hour,
not

not knowing who he was. However she bethought her self that she knew his Face, tho' after long tormenting her Brain she could not call to mind where she had seen him, or how she came acquainted with him; so that at length she was constrain'd to ask his Name.

I find (said the Father) that Fortune and Grandeur have made you forget your old Friends, else you could never have banish'd poor Father *Carnè* so utterly from your Thoughts. Is it possible (cry'd the Dutchess) that it should be so to you, dear Cousin, (embracing him) in truth I beg your Pardon. But, good God, what Business brings you hither? D'you know the Danger you are in? Should you once be discover'd by the Mobile, there would be no way to save you. Is your Zeal so warm as to embolden yee to come hither, in search of Death, with so much Gayety, and Briskness? I knew the time when you were more sparing of your Life. The time past is not the present, Madam, (answer'd he.) 'Tis true, that in my Youth, I lov'd my Pleasures, perhaps a little more than became a Person of my Coat; but now I am become a Man that only seeks to serve God, and his Prince; and 'tis up-

on that account only, that I come hither. 'Tis from the King, (continu'd he) that I come. He expects from you an Important piece of Service; and as I know you will be over-joy'd to have the Opportunity, I shall not trouble you with long Remonstrances, but only deliver his Letter into your Hands, together with another from the Reverend Father *La Chaise*, who has written to yee likewise: and I am to give yee notice, that you are beholding to him for the best part of the King's Resolutions to make choice of your self to serve him before his Embassador *M. de Croissy*, the Lord Treasurer, who is wholly at his Devotion, and Twenty others, who would have been glad to have given his Majesty Proofs of their Fidelity to him. And so saying, he presented the Letters to the Dutches, who open'd 'em immediately with a great deal of Earnestness. The First of which from the King, was as follows.

Adam,

Madam, Dutches of Portsmouth,

TH E sincere and true Affection which bear the King of England, my Brother and good Friend, which I have endeavour'd to make known to him upon all Occasions, having made me passionately desirous a long time since, to join with him in a strict and lasting Alliance, which uniting both our Empires in the Bond of Peace and Amity, might enable us not only to repell the Assaults of our Enemies, but also to repress their Boldness, I sent to him Madam Henrietta Stuart, our dear Sister of happy Memory, to propose a Treaty which could not have been but very Advantageous to him. But she found him pre-possess'd by the Councils of certain Persons about him, who minding nothing but their voluptuous Pleasures, would be at their Wast end to see him undertake any thing to his Honour, that it was impossible to obtain any thing of him.

Nevertheless, in regard I cannot, without great Grief of Mind, behold him under such a Lethargy so contrary to his Interest, especially when the Hollanders outbrave him to the highest Degree, I thought it fit to write to your self, requesting you to represent to him, in my name, how prejudicial such an ex-

free Love of his Repose will be to him a
 last the apparent Aim of the Hollanders
 being to establish their Commerce, upon the
 Ruin of the Trade of England, and to
 make themselves Masters of the Sea, from
 which they do not think themselves far off,
 since they already refuse to lend Sail to his Men
 of War, and have violated the Laws of Na-
 tions, in driving his Merchants from their
 settled Factories, and Places of Trade. Be-
 sides, I cannot believe, that he has altoge-
 ther forgot those zealous Sentiments which I
 have formerly observ'd in him for the Catho-
 lick Religion, and the Re-establishment of it
 in England, which would be one of the
 most Glorious, and Christian-like Designs
 that ever were set on Foot. In the first place
 therefore, the Pride of the Hollanders must be
 humbl'd, and they themselves disabl'd from
 being in a Condition to embroil their Neigh-
 bour Kingdoms. I see nothing of Difficulty
 in it; that Republick has more of Pride,
 then Strength: So that if the King
 my Brother will but join with me, I make
 no question of Conquest, by God's Assist-
 ance.

I flatter my self that he will do me so
 much Justice, as to believe that 'tis not my
 own Interest which makes me thus Impor-
 tunate. He is concern'd at least, as much

as I to bring 'em down; it being certain that while that Commonwealth subsists, he will never suffer any Alteration in England either as to the Government, or in Religion; and that the Parliament who are well assur'd of it, will take all opportunities to set their Feet upon his Neck; so that if he does not sometimes prevent the Effects of their Independent, and Republican Humour, he will find himself reduc'd to be no more then the first Gentleman in his Parliament.

'Tis with a great deal of Sorrow that I foretell the King my Brother, a Misfortune of this Nature: However, I shall have at least, this Satisfaction within my self, that I have neglected nothing to let him know it, and hinder it from falling upon him.

As to what remains, in regard his Parliament, whose Aims are far remote from what they ought to be, will never consent to a War that will be so ruinous to it, and therefore will never give him Subsidies to maintain it, I offer to supply him with all the Money, and Ammunition which he shall stand in need of for the setting out of his Fleet.

Besides all this that I have said to your Father Carnè will more fully inform you of our Intentions. I make no question but you will make use of all the Credit which your Deserts have acquir'd in the good Thoughts

of the King my Brother, so that I never
 stopp'd in my Considerations about the choice
 which it behov'd me to make of the Person
 fit for this Negotiation. Do me then, if it
 lies in your power, this Service which I
 promise my self from your Friendship, and
 leave to me the Care of Acknowledgment.
 God have you in his Keeping, Madam,
 Dutcheß of Portsmouth.

Fontainbleau, Novem-
 ber the 18th. 1670.

La Chaise's Letter ran thus :

Madam,

YOU will understand by the King's Letter
 the Glorious Distinction which he makes
 between Your Self, and so many Persons,
 whose Devotion, and Fidelity for him are
 inviolable. He relies upon you for a Nego-
 tiation, upon the Success of which depends
 the Destiny of Europe. A Great Princess
 was entrusted with the same before you, and
 tho' the Pains she took prov'd Unsuccessful,
 His Majesty has better Hopes in Yours. He
 knows, Madam, how difficult a thing it
 will be, to refrain from yielding to the Per-
 suasions of a Person, whose particular Pri-
 vilege it is to prevail over all Hearts. Be-
 sides,

sides, We are easily inclin'd to believe, That
a Wit so piercing, so solid, so insinuating
Yours, will easily find a way to accomplish
what you undertake ; and so much the rather
because, upon this occasion, His Majesty pro-
poses nothing to the King of England, but
what is for his great Advantage.

However it be, Madam, the King expects
from you the most important Piece of Service
that can be done him by a Subject, since it
concerns the most dazzling and most magni-
cent Act of conspicuously glittering Honour
that a mighty Prince could ever aim at ;
mean the universal Monarchy, which it is
in your power to facilitate him, or rather
which you will assure him, if you prosper in
the Affair which he entrusts in your Hands.
Judge, Madam, what Blessings, and what
Honours are reserv'd for You. Make use
therefore of all the Power which your Beauty
and your rare Endowments have given you
over the Heart of a Monarch that loves and
boasts upon you. You can never do it upon a
juster occasion, since it concerns the Honour
of your Prince, the extirpation of Heresie, and
the exaltation of our Mother the Holy Church.
I dare be bold to say, That whatever Course
you take, of what Nature soever they be,
will be extreamly meritorious before God,
provided you direct your Intentions right.

and will, infallibly, procure yee eternal
Bliss.

You see, Madam, that all manner of
Reasons, both spiritual and temporal, ob-
lige yee to leave nothing unomitted: and I
engage to make the King take notice of the
Zeal and Affection wherewith you shall be
pleas'd to serve him in this Affair.

Moreover, Madam, be convinc'd of my
most humble Respects, and of the real desire I
have to give you Proofs of my profound
Esteem, by all manner of Services: Grant
me the Favour to accept my unworthy Offers;
and by that means rid me of the Trouble
which it would be to me, to think that I am
in vain, and unprofitably Yours, &c.

Fontainbleau, Novem-
ber the 18th. 1670.

When this Letter came to my Hands,
could not forbear laughing at the plea-
sant Method which Father La Chaise pre-
scrib'd the Dutches to gain Paradise:
I know no body but would easily pur-
sue it, could they confide in the Father's
Assurances, or could they believe that the
Morals of this worthy Casuist were true.
The Dutches who has a world of Wit,
could not choose but be sensible of it;
but

but in regard that every body loves to flatter themselves, she took but little notice of it. Certain it is, that without making the least semblance of it to her *Carnè*, who would by no means have relish'd the least Jest upon this particular, she testify'd an extraordinary Satisfaction for the Honour which the King had done her, and promis'd him largely whether the thing were feasible, or whether it would be to her Honour or no.

— This Dutches of *Portsmouth* was the Daughter of the Marquis of *Kerouel*, one of the most considerable Gentlemen in the Province of *Bretaigne*, whose Ancestors possess'd a large Estate in Land. But as there are few Families that stand for many Ages together, this was also very much sunk in Reputation and Authority. But for all that, the Marquis had 1500 good Livres a Year, when he presented his Daughter to serve the Princess *Marietta Stuart*. 'Tis true, he ow'd as much as he was worth, but he liv'd ne'er a week the less at his Ease for all that; it being very natural to the *Bretaigne* Gentlemen, not to pay what they owe, that 'tis a common Proverb among the People of the Country, *What, a Gentleman of Bretaigne, will pay his Debts?*

But to return to the Dutcheſs of *Portsmouth*. She was put to wait upon *Madame* as I ſaid before; where the King of *England* firſt ſaw her, and lov'd her ever after. So that when he came to be reſtor'd to his Crown, he begg'd her of the King of *France* and his Siſter, who could not deny him ſo ſmall a Favour. Preſently the King ſent a Yatch and a Frigate to *Breſt*, to bring her from thence into *England*. Where her Wit, and her Beauty, and her meddling with State-Affairs, rais'd her a great number of Enemies, ſome in the Parliament, ſome among the People, and others among the Court-Ladies, among whom there were few that equall'd her in Beauty. But for all this, the Love which ſhe had for the King, or her own Good Fortune, which was the moſt likely, enabl'd her to ſurmount all theſe Difficulties with an extraordinary Courage. The chief Maxim of her Politicks, was to keep in with the Duke of *York*, and ſide with *France*; and by that means ſhe ſo well order'd her Buſineſs, that ſhe held on a Ruling Favourite till the Death of King *Charles II*, and ſhould I ſay, till the Advancement of King *WILLIAM*, I ſhould not tell an Untruth.

She

She is moderately Tall, well-Shap'd, having the Air & Gate of a Queen. She has the loveliest Mouth and Teeth in the world, and her Smiles penetrate to the bottom of the Heart. When she has a mind to be Complaisant, she is altogether lovely; but the mischief is, that she will not be Complaisant to All. And this is that which has procur'd her such a world of Envy and Ill-will. She has a Wit so piercing, that 'tis impossible to disguise any thing from her. Her prevailing Passion, or rather her Idol, is Ambition; to which she sacrifices her Repose, her Pleasures, her Honour, and all things in the World. Now in regard she pants after nothing but Honour, and that for several Years she has made a Considerable Figure in the World, she has assum'd such an Air of Grandeur and Business, which she will never leave off as long as she lives. There is no Woman living so Proud as this Woman: but the last Revolution in *England*, by which she lost above Fifty thousand Crowns a Year, caus'd a great Alteration in her Affairs. However, she put a good Face upon the Matter, in hopes the Times would change again, or else that the King of *France* would give her a Considerable Pension for

for the Service she did him. But that sort of Gratitude is no longer in Fashion : the Partridge must be plum'd while you have her in your Hands ; for if once you let her go, 'tis in vain to expect she will ever return. The Dutchess of *Portsmouth* is a fair Example of this. She defy'd all *England*, to serve her French King and Countrey ; and for that reason was thrown out of all. Since that, she has been reduc'd to that necessity, as to sell her Coaches, Horses, Moveables, and to turn off three fourth Parts of her Servants, no body offering her so much as a Pension of a Thousand Pistoles. So that when all her Hopes fail'd her, and that there was no likelihood of King *James's* Return, she sent her Son into *England* ; where he became a Protestant, and marry'd the Lord *Bellasis's* Widow, with whom he had a great Fortune. By which means he is upon as sure Grounds as before ; and I think he has done very well.

But leaving this Digression, the Dutchess of *Portsmouth* was so over-joy'd that she was become so necessarily Instrumental to the Designs of a Great Monarch, that in the Evening she return'd this Answer to the King.

H

S I R,

S I R,

THE Honour which Your Majesty does me, surpasses far my Hopes and my Ambition. I shall have henceforward some good Opinion of my self, since my King has not thought me unworthy to do him the utmost of my most humble Services upon an Occasion of so high Importance. But I dare be bold to say, That Your Majesty did me ample Justice, when you thought that my Zeal and my Fidelity would be inviolable. Though I am remov'd into a Foreign Countrey, yet I have not forgot the Advantage I enjoy, to be your Subject ; nor that my Mother, my Brother, and all my Relations, are still in your Kingdom. And lastly, That I am beholden to you for my good Fortune, since it was your Majesty your self that gave me to the King by whom I have the Honour to be belov'd. Your Love, Sir, however it may Charm me, does never as yet render me so Glorious as now, that it has procur'd me the Means to be serviceable to your Majesty ; and that you will find by my extraordinary Diligence in performing your Commands. But in regard the King has not hitherto appear'd to me so well inclin'd, I beg your Majesty to give me a little Time, and to afford me Leisure to take my

Oppor-

Opportunities. 'Tis certain, That many good Designs are ruin'd by too much Precipitation, that might have been brought to a good Conclusion by Temporising a little. And I am apt to think, Sir, that this is a Design of the same nature. Should I open the Business to the King at an unseasonable minute, and he should absolutely forbid me never to speak of it more to him, should I not fall into a Misfortune to be unprofitable to your Majesty? Which would be a Grief past Consolation to me. Not but that I believe he will be brought to Reason. But your Majesty your self acknowledges, That the deceas'd Madam, of Glorious Memory, fail'd in her Attempt. And therefore, if you please to give me leave, I will proceed gently in this Affair; which by the Blessing of God will have a happy Issue; at least, I will not be sparing of my Endeavours to bring it about. I am with a most profound Respect,

London,
Decemb. 14.
1670.

S I R,

Your Majesty's most humble, &c.

Afterwards she wrote the following Letter to Father La Chaise.

H 2

Most

Most Reverend Father,

NEVER complain more of the slender Occasions which have made me take the liberty to beg Favours of you. That which you have now done me, in perswading his Majesty to honour me with his Commands, is so great, that I shall be oblig'd to you as long as I live. And it would be a violent Trouble to me, not to be able to discharge the Obligations you have laid upon me, did I not know that 'tis always your desire I should be beholding to you upon that account. I consent then, since it must be so; but know, Most Reverend Father, That if it were in my power to repay you as great Services as that which you have now done me, by an extreme Acknowledgment, or an earnest Desire to do my Utmost for them from whom I have receiv'd 'em, I should owe you nothing.

There is no need, Most Reverend Father, proposing me magnificent Rewards, to engage me to do my Duty in the Negotiation where with you have entrusted me. You will see by the exact Account which I shall give you of all my Proceedings, that I shall leave nothing omitted to bring it to a good Issue, upon no other Motive then my Obedience to the King and to do him faithful Service. But in regard this Affair requires a great deal of Precaution

I think

I think it the best way to proceed slowly, and dexterously to lay hold of Time and Opportunity. This is the Course that I have resolv'd to take till I receive new Orders.

London,
Decemb. 14.
1670.

I am, &c.

These Dispatches finish'd, she sent away a Courier immediately, giving him other Letters for the Pretence of his Journey; but sow'd up her Answers with her own Hand, within the Lining of his Coat, under his Badge.

In the mean time she sounded every day the King's Inclinations to the Proposal she had made him; and not finding him so averse as she thought he would have been, she expected with Impatience an Opportunity to speak to him in plain English.

Nor was it long before she met with one: for the King having demanded a Summ of Money of the Parliament, which they would not grant him, the King complain'd of this Refusal, and told the Duke of *Buckingham*, That they us'd him like a Boy, whose Parents de-

my'd to give him Money, for fear he should mis-spend it.

But this was nothing to an Affront which he receiv'd a few Days after. There is a Custom at *London*, which has been time out of mind, and which, tho' abusive and insolent, is very much in use among the Vulgar Sort. This is a certain Liberty the People take to abuse all those that go by Water, let their Condition or Quality be what it will, not excepting the King and Queen themselves who are often forc'd to hear themselves miscall'd and abus'd, without being able to help themselves. But this is only in Sport, and lasts no longer then they are upon the Water : for as soon as they land, those Injuries cease, and every body has that Respect given 'em which belongs to 'em. This is a thing so delightful to the *English*, that many times the Court Ladies and Lords will go by Water in an Evening, to provoke the Water-men and Basket-people to call 'em all to naught, and so return back again as content as Queens. Now it happen'd one Evening, that the King went in his Barge with the Dutchess of *Portsmouth*. Presently the Canaille having espy'd her, cry'd out, *A Whore ! A Whore !* ——— and ask'd 'em whether

whether they were coming from a Bawdy-house, or going to one? and whether they were not the Persons that they saw Dressing at such a Surgeons. All this the King lik'd well enough. But when they came to ask the King how much Money the Parliament had given him to build his Palace? and where he intended to erect it? whether at *London*, or at *Windsor*? with a thousand other Impertinencies of the same nature, he could no longer contain his Passion. *Par-bleu* (said he) Would any but an unhappy King, as I am, endure these Insolencies? I could find in my heart to put 'em all to the Sword. Then the Dutcheſs put in seasonably, and told him, That he was not to exert his Anger against those pitiful Scoundrels, but against the Parliament, that were the Occasion of all this, and who visibly went about to keep him under Pupillage. She repeated the same thing to him when she came home. At what time the King answer'd her, That 'twas true; and that he began to be sensible of it, and that he would take another Course. He told her farther, That he intended to Dissolve the Parliament, and Call another that should better understand their Duty.

Sir, (said the Dutcheſs) Your Maſteſty ſeems not to have rightly conſider'd the Greatneſs of the Evil, ſince you go about to apply ſuch Feeble Remedies. All *England*, of which the Parliament makes but one part, is animated with the ſame Spirit, that will prevail no leſs in another Parliament, when you have Call'd it, then in this. But you muſt go to the Bottom of the Miſchief, and pull it up by the Root, otherwiſe you do nothing. Afterwards, ſhe laid it before him, That ſo long as the Parliament found themſelves ſupported by the *Hollanders*, they would be ſtill playing the Maſters more and more, till they had confin'd his Authority within ſuch narrow Bounds, that when he would, it ſhould not be in his power to help himſelf. The King, who was then in the lucky Minute of Perſwaſion, jump'd with the Dutcheſs in her Sentiments, and told her, He was very much afraid it would come to that at length, and that he was very ſorry he did not heark'n to the Propoſals that were made him by the King of *France*. Certain it is (answer'd the Dutcheſs) that he is the Prince of the World whoſe Alliance would be moſt advantagious for your Maſteſty. He loves you, and is much concern'd for your Honour. He is Potent, and the only

only Prince in a Condition to bring down and sink the *Hollanders* into Perdition, upon whom you are to look as the only Obstacles of your Majesty's Grandeur. The King gave ear to the Dutcheſs in ſuch a manner, as to make her think that he was no way diſpleas'd with her Diſcourſe. So that the Dutcheſs, after a great deal more to the ſame Tune, and ſtill finding he took all patiently, told him at length, That Father *De Carré*, who was arriv'd in the Kingdom in the Quality of a Miſſionary, had declar'd to her, That the King his Maſter was extreme ſorry that his Maſteſty would not accept of his Alliance ; That he foreſaw, to his great Grief, the unavoidable Miſchiefs which this Refuſal would draw upon him ; and that the ſaid Father had Orders to engage her to ſpeak of it to his Maſteſty ; but that for fear of Diſpleaſing him ſhe had always kept her ſelf upon the Reſerve, though with a great deal of Reluctancy, becauſe ſhe knew the thing to be of great Importance. Upon that, the King, interrupting her, ask'd her where the Father was ? telling her withal, That he ſhould be glad to ſee him. The next day ſhe ſent for him, and the King diſcourſ'd with him

a long while. She also presented him to the Duke of York; who made very much of him, and promis'd to do his Utmost with the King. So that in short, the Dutcheſs of *Portsmouth* had leave to write to the King, That his Majesty was inclin'd to negotiate with him a firm and good Alliance, so soon as he should send any Person to that purpose. And the Treaty was concluded in the Lodgings belonging to the Dutcheſs of *Portsmouth*, who had the greatest share in it. The Conditions were, That the King of *France* should defray the Expences of the Fleet, of which an Accompt should be drawn up, and pay down Four millions before-hand. That for defraying the other Expences, the King of *England* should begin the War, by setting upon the *Smyrna* Fleet Homeward-bound, by which he would be a Gainer several Millions; and that at the same time the King of *France* should enter *Holland* at the Head of 100000 Men. The Project was put in Execution Point by Point; and the *Hollanders* seeing the King was making great Preparations for the Sea, and not doubting but it would be against them, for that in all likelihood it could not be against *France*, yet could not fully persuade

perswade themselves of the truth, till they sensibly felt the Blow. They always thought that it tended either to get some Money out of 'em, or else to the re-establishment of the Prince of Orange, a thing which at that time was in Agitation among themselves; so that without ever so much as stirring, they quietly expected the whole Force of their Enemies, which had like to have utterly over-whelm'd 'em. They then found it too true, That it is not sufficient for a Prince to think himself safe, because he has given no just occasion of a War; and that he ought never to repose so profoundly upon the Faith of Treaties, as not to have Forces always ready to oppose his Enemy upon any sudden breach of Peace; or according to the common Proverb, Not to relye so much upon a Neighbour, as not to keep a vigilant Eye over him. But go and preach these Politicks to People, that love their Ease better then their Lives, and because they have renounc'd enlarging their Territories, think all others of their mind, and you may as well preach to so many Statues. In short, this Confidence cost 'em dear: For the King of *England* had no sooner fallen upon the *Smyrna* Fleet, but the King of *France* fill'd all *Holland* with

with Terror, and Dismay. He took *Maestricht*, *Graves*, *Nimeghen*, and pierc'd as far as *Utretcht*, from whence he

1672. beheld but one little spot more to Subjugate. In that City he exercis'd all the Prerogatives of a Sovereign Conqueror: He chang'd the Magistrates, coin'd Money, and there receiv'd a stately Embassie from *England*; at what time the Duke of *Buckingham*, and the Lords *Arlington*, and *Halifax*, werè sent from the King of *England*. These things tickl'd *La Chaise* even to Triumph, and Exultation, insomuch that he could not forbear asking the King, with an Air of Joy, and Content, whether he would take his Counsel another time.

He had also Emissaries in all the Catholick Courts, more-especially with the Emperor, and the King of *Spain*, into whose Ears they continually peal'd, That the King had no other Aim in this War, but the Extirpation of Heresie, which he was going to Attack and Combat even in the Trenches, and in the very Arms of her most formidable Champions, the English, and *Hollanders*; that by a visible Favour of God, there was a Way found to dis-unite 'em, and that they would

would themselves destroy one another ; and that the Finger of God, and that Celestial Frenzy which constrain'd the Enemies of the People of God to fall upon one another was herein to be observ'd.

The Emperor, who is a good Prince, and a zealous Catholick, seriously believ'd the Tales which the Jesuits told him, and making it a Case of Conscience to oppose such Holy Arms, remain'd in a Lethargy that surpriz'd all the World, and warm'd himself at the Fire which devour'd his Nighbours House, never minding the Danger of his own.

At length the Elector of *Brandenburg*, a wise, and 'courageous Prince, could no longer be a Spectator in a Quarrel that so nearly concern'd him. He was the first that drew his Sword to succour poor *Holland*, then at the last Gasp ; and so lively laid before the Emperor the terrible Consequences of the King's Victories, that he oblig'd him to declare open War, and to send a good Army to the *Rhine*, under the Conduct of *Monteculi*, with Orders to join the Elector of *Brandenburg*, and fight *Turenne*, after he had well tyr'd his Army ; which would have extreamly weak'nd the King's Forces,

ces, and reduc'd him to a Necessity of quitting his Conquests to defend his own Country. This unexpected Resolution of the Emperor, extreamly incumber'd him ; for *La Chaise* had always promis'd the contrary ; nor was it a small Vexation, and Disappointment to the King. But *La Chaise* bid him be of good Comfort, for that he had an infallible Secret to make him break up the Campaign without fighting a stroak ; as he did, by Counterfeiting a private Order from the Emperor to *Montecuculi*, which forbid him positively to join the Elector, whatever Commands he had receiv'd to the contrary, unless they imported an Express, and particular Revocation of the Order he had sent him. And thus the Business was carried on.

During the time that *La Chaise* resided at *Rome*, he had for his Companion a certain Italian Fryer, whose Name was *Francisco Pironni*, a Graver once, and an Ingenious Artist in his Trade, but withal, the greatest Cheat, and Rogue, that ever the Earth bore. *La Chaise* had made use of this Fellow upon sundry Occasions ; wherein he shew'd such Proofs of his Ability, and Industry, that he thought him able to gain him many Creatures among

among the Jesuits in *Germany*, whether he sent him only upon that Design. *Pironni* discharg'd his Trust so effectually, that by means of his Intrigues, *La Chaise* had sett'd his best Correspondencies at *Vienna*, and it was to himself that they had recourse to counterfeit the Order which I have mention'd. They had found a way to put into his Hands some old Patent, where was both his Imperial Majesty's Sign Manual, and his Seal affix'd; and both the one and the other were counterfeited so exactly well, that the Emperor himself would have been deceiv'd. So that *Montecuculi*, who had incurr'd his Indignation by his repeated Refusals to join the Electoral Army, was absolutely justified by shewing his counterfeit Orders. This Villain had grav'd the Seal upon a Steel of the same Bigness, and cut the Sign Manual upon a Copper-Plate; which being apply'd to the Paper, made the Impression so exact, that it was impossible to discover the Cheat, though it had been known before-hand. This being done, and the Order written above the Sign Manual, a Courier's Habit was procur'd for *Pironni*, and he carry'd it himself to the General, and then return'd to his Convent, where
it

it was not to be thought that any body would look for him. And this was the Reason that the Imperial Arms had so little Success that Year : And had not the Prince of *Orange* been so prudent, as young as he was, instead of ceasing to besiege Twenty Towns one after another, to march directly to *Bon*, which he took, and open'd the Pass of *Flanders* to the Germans, whom he put into a condition to make a powerful Diversion, we had the greatest Reason to expect, that all the Remainder of the Seven Provinces would have fallen into the Hands of the French. But this Course which the Prince took, broke all their Measures in such a manner, that they were forc'd to abandon all, except *Maestricht*, and *Graves*.

And as it seldom happens that one Misfortune comes alone, it so fell out, that the Parliament of *England*, beholding this turn of Fortune, took courage, and presented so many several Addresses to the King, that he was forc'd to make a Peace with the Dutch whether he would or no. However, he wrote first of all to the King of *France*, to let him know, that he could not avoid concluding the Peace, by reason of the Importunities of

his Subjects. I could produce several Copies of the Letters written upon this occasion; but because I would not be Prolix, this shall suffice from the Dutcheſs of Portſmouth, to Father La Chaiſe.

Reverend Father,

'TIS but ſome few Days agoe, That the King of England was conſtrain'd to Sign a Peace full ſore againſt his Will. I cannot tell what his Majeſty of France may think of it, but I cannot forbear telling you, That in truth, he has no Reason to take it ill, conſidering how long it was before he came to a final Reſolution. He ſtar'd it off to the very laſt; and without doubt, had never conſented, had he not had certain Intelligence, that the Prince of Orange, finding Holland free and quitted, began to liſten to the Propoſals of the Parlament, who, as your Reverence knows, had invited him into the Kingdom. We were perſwaded till now, That his youthful Years, which ſeem'd not to be ripe for great Enterprizes, together with his natural moderation, and averſeneſs to Broils, and Quarrels, would not have permitted him to give ear on that ſide; but ſince we underſtand, That if he were not fully reſolv'd, yet his Wavering was enough to continue the King's Jealouſies,

Jealousies, and that the States did not disapprove his making a Descent, which indeed would be the most advantageous Course they could take.

The News therefore of his Hesitation, put the King of England upon coming to an absolute Determination, who could not in prudence venture the Invading of his Kingdom by the only Enemy that he had most reason to fear. A Revolution like that, would have engag'd the King to a Diversion that must have been much to his Prejudice, whereas now he may interpose, as a Mediator, and procure his Majesty an advantageous Peace if he thinks it convenient; or if not, he may be in a condition to do him all possible Service under-hand; and of this your Reverence may assure his Majesty. His Britannick Majesty having order'd me to send you word, that notwithstanding the forc'd Peace which he has made, he will never depart from that Alliance which he has contracted with him, or from his Interests which he looks upon as his own. He has given a convincing Proof of his Constancy, in rejecting the Addresses that were made him, to repeal the Act which was made sometime since at your Request, in favour of the Nonconformists; under which Pretence, he also protects the Catholics, and their Meetings. He will do it for the future.

as much as he can; of which your Reverence
may be confidently assur'd,

I am, &c.

1674. The King who could not have
had a more favourable Mediator then
his Britannick Majesty, willingly consen-
ted to referr his Interests to him, and
Sir William Temple was sent to the States
to propose his Mediation, which they
presently accepted. Spain, and the Em-
pire, were more Nice, and the Prince
of Orange who had no kindness for a
Traacherous Peace, started all the Diffi-
culties that could be thought of, which
was the Reason, that the Thing was pro-
crastinated for some time. Afterwards
he fought that famous Battel of *Seneff*,
against the Prince of *Condè* whom he had
challeng'd to a fair Field for Fifteen Days
together; while *Condè*, somewhat Inferi-
our in number, kept himself within his
Trenches, till at length the Prince of
Orange, seeing it was impossible to follow
him, Decamp'd. *Condè*, who well knew
that the ways were very narrow through
which he was to pass, let him go till he
thought his Van-guard, and main Body
were out of reach, and then came out of
his Hole, fell upon the Rear-guard, and
utterly

utterly defeated it ; and had he been so much Master of himself to have stopp'd there, the Honour of the Victory had been solely his. But he had too long withstood that martial Heat that importun'd him to be doing ; and as a Torrent stopp'd for a few Days by some certain Mound, becomes more terrible, and violent when once it makes way ; so *Condè's* Warlike Ardour, that had been bounded by his Prudence for Fifteen Days, was no sooner at Liberty, but bearing now predominant Sway, it made him lose the greatest part of the Advantage which he had won before : For having pass'd the narrow Lanes, and being got into the Plain, he found the whole Dutch Army drawn up in good order, which receiv'd him so courageously that he lost about 15000 Men, and was constrain'd to retire, in great Danger to have been pursu'd, but that Night coming on, secur'd him.

1675. The next Year *Turenne* was kill'd at a time that he thought he had had *Montecuculi* so fast that he could not have escap'd him. *Condè* left the Army in *Flanders* to supply his room, leaving the Command of the Army to *Luxemburgh*, who so well order'd his Business,

that the Prince of *Orange* could not force him to a Battel ; only he took *Binch*, and demolish'd it.

1676. Toward the end of the Year 1676. the Commissioners met at *Nimeghen*, to negotiate the Treaty of Peace. Thither came the Plenipotentiaries from the Emperor, from the Electors, from the Duke of *Lorrain*, from *Hanover*, from *Sweden*, from *Danemark*, from *France*, and *Holland*, and *England* was Mediatrix, which made one of the most noble Assemblies that had been known. Nevertheless, whole Years were spent in regulating the Preliminaries, all which time the War was carry'd on vigorously, and always to the King's Advantage. For he took *Condé*, *Bouchain*, *Valenciennes*, *Cambray*, and won the Battel of *Cassel*, which was attended with the Taking of *St. Omer*.

This prosperous Success alarm'd the Parliament of *England*, and forc'd 'em to desire his Brittanick Majesty to enter into a War ; and that with so much Importunity as gave him to understand that he must resolve upon it. To that purpose they presented Two Addresses to him, laying before him the Necessity of opposing

sing such a Torrent of Victory, more especially in *Flanders*; beseeching him to make an offensive League with the *Hollanders*.

These Importunities very much displeas'd the King, who fear'd nothing so much as that he should be constrain'd to it. But at last, the Marriage of the Prince of *Orange* with his Niece being consummated, there was a Necessity for him to make a fair shew, the best he could; so that after long Conferences with him concerning the Peace, he consented to the Addresses of his Parliament and promis'd to declare War against *France*, if she stood too high upon her Terms. Thereupon, Commissions were given out for the raising of 20000 Men; and Soldiers came in so fast, that in Six Weeks the Levies were compleat: so eager were the English for a War with *France*.

In the mean time, the Dutchess of *Portsmouth* gave a punctual Account of all things to Father *La Chaise*, who not knowing what other Remedy to apply, told the King, That now was the time

if ever, to set his Exchequer
1678. at work, in regard his dazzling
Louidores had a strange Operation upon the King of *England*. The
Dutchess

Dutchess therefore had her part given her, smartly to lay before the King the Reasons that with-held him from declaring War against the King of *France* his good Friend, and his only Friend that could stand by him in a case of Necessity : That it was but a bad piece of Policy to break absolutely with him, notwithstanding his repeated Promises, meerly to comply with his Parliament that was in no condition to hurt him : That he was going the way to ruin all that he had been labouring with so much Trouble, for so many Years, for his own, and the Interest of Religion, not considering the Honour he would lose of being a Mediator, and Umpire of one of the most Important Wars that had been known of a long time, and leave that Advantage to some petty Prince, whose Favour he would be afterwards oblig'd to sue for under-hand.

The Dutchess also had Orders, when she had said as much as she could say, to offer him Twelve Millions, to give the more weight, and Force to her Arguments.

Now in regard this Contrivance was well lay'd, it had its Effect : The King suffer'd himself to be perswaded, and told

told the Dutchess withal, that she was the only Woman of the World that had the right Notion of things, and spoke the most to the purpose in whatever she discours'd upon. And now the Design of the War was to be quite broken off whatever it cost; and the way to bring it about was to gain some Members of the Lower-House, who, when the King desir'd Money for the Payment of his Men, propos'd that there might be none granted him, till he had given 'em Satisfaction about the Affairs of Religion. The King made a shew of being very much incens'd at this Resolution, then which there could be nothing more welcome to his Soul, in regard it was the fairest Pretence in the World that he could make use of, to put off his making War with *France*.

Add to this, That the King of *France*, who was afraid, lest the King should be constrain'd to enter into a War against him whether he would or no, as it was very probable, considering that he

1679. could not avoid making an authentick Treaty with the Dutch, resolv'd to conclude a particular Peace with *Holland*, not questioning but that when *Holland* was once separated from the

the League, the rest would be easily brought to Reason.

By this Treaty the King oblig'd himself to restore Six Places in *Flanders* to the Spaniards, and to quit 'em within Fourteen Days after it was Sign'd. The Emperor and the Confederates loudly complain'd of *Holland*, for quitting 'em in that manner, they who had enter'd into the War, meerly in Respect to her, and for her sake. Which oblig'd the King of *France* to send *Luxemburg* before *Mons* to frighten the States, and hinder 'em from altering their Resolutions. And at the same time he gave 'em to understand, That he would not quit the Places, before they had engag'd the Elector of *Brandenburgh* to give Satisfaction to the King of *Sweden* his Confederate. But that was no more then a false soun to procure the Peace with more Security. For when the Day came that he was to abandon the Places, the King's Embassadors told those of the States, that they would consent to it. So that the Embassadors not having time to write, either to the Provinces, or the States for new Instructions, preferr'd Peace in that pressing Conjuncture, before War. For the King's Ministers
I gave

gave 'em no more then a Days time to determine. After which, they declar'd, They would retire, and enter no farther into any Negotiation.

The Peace, then, was concluded, and the Six Places in pursuance of it, were quitte'd, according to Agreement. The League being thus divided, all the Confederates were oblig'd to come to a Treaty by themselves, and every body made the best of their Market which was passably cheap. Only the poor Elector of *Brandenburg*, who had so generously thrust himself into the War, was the last, and left alone to bear the whole weight of the King's Arms. But in regard there was no equality between the Parties, he was glad to treat likewise, and to surrender to the Swede all that he had taken from him.

Thus ended the War that had been kindl'd, and fomented by the Instigations of Father *La Chaise*; who no sooner saw *Europe* in Tranquility on that side, but he labour'd to the utmost of his Power, to disturb the Repose of it in another part. So true it is, that this busie *Beast* finds no rest, but in the ruin of other Mens Quiet; no Pleasures, but in their Calamities. Never was he so jocund,

and blithe, as when he had kindl'd a
 Flame in all the Four Corners of the
 World, and could say to himself, *Hoc est*
Opus Meum: " This is my Work. This
 being then the Humour of the Man, we
 must not wonder at the Misfortunes, and
 Divisions that have hitherto Reign'd in
 the several States of *Europe*, and which
 we must expect will never be at an end so
 long as he lives.

Till the Year 1673. he confin'd his
 Disturbances of Sovereign States to the
 Persecutions of the Huguenots, the Jan-
 senists, and several other Persons of
 Worth, and Honour. But these petty
 Crimes not appearing Glorious enough
 for an ungracious Wretch so signally di-
 stinguish'd as himself, he resolv'd to at-
 tack the Holy Father, and the Church
 it self: as being resolv'd to make 'em sen-
 sible, That he was destin'd to be the
 Plague of Mankind.

I omit for this time, the black Attempts,
 and Tragical Revolutions which he medi-
 ated in his mind, from that time forward,
 and which blaz'd out a little after: I shall
 speak of 'em in their Order. At pre-
 sent, the Series of time engages me to
 say something of the Regale, which he
 erected at length upon the Ruine of so

many fair and ancient Churches, without being mov'd in the least at the deplorable Misfortunes which it trail'd after it. But how should such things move him, who made those Misfortunes the only Mark at which he aim'd.

The Regale is the Right which the Kings of *France* have of nominating to vacant Benefices, and to enjoy the Revenues of 'em, during their vacancy. They pretended, That this Right is grounded upon Custome; and that in the first Ages of Christianity, the Kings of *France* made choice of their Bishops at their own Pleasure. Put however it were, this is certain, That the Councils of *Constantine*, and *Basle*, from whence the Pragmatic Sanction was drawn, otherwise ordain'd the manner of providing for 'em, and decreed, That for the time to come, the Clergy, and the People should elect their Pastors, and their Bishops, and that they should be also Consecrated and Ordain'd by the Metropolitan, and the rest of the Bishops of the Ecclesiastical Province, without having any need of going to *Rome*: after which they should dispose of the Inferiour Benefices within the Extent of their Diocess, or Parish.

Now in regard this Pragmatic was equally burdensome, as well to the Popes, as Kings, Pope *Leo X.* and *Francis I.* made an Agreement together, That the Nomination to Benefices, and the disposal of the Revenues during their Vacancy, should belong to the Crown; and that all Lapses, Anticipations, and the Right of Admitting Resignations should be in the Power of the Pope: so that to speak the naked Truth, they shar'd between 'em the Spoils of the poor Church of God. This, in short, is the Original and Extent of this Prerogative; which went no farther then the Lands, and Provinces that were under the French Dominion, at the time of the Agreement. For since that time, several have fall'n to the Crown that were not subject to it, no more then are certain Congregations, as that of *St. Maur*, *St. Francis*, *St. Dominic*, &c. The General Council of *Lion* also, has made a Decision upon this Point; and being desirous to prevent Abuses that might follow, forbade the Introducing the Regale into such Churches where it was not in use. And the Liberties of those Churches have been since acknowledg'd, and confirm'd by several Ordinances, Decrees, and Declarations

of *Philip the Fair*, *Philip de Valois*, *Le*
is XII. Henry IV. and Lewis XIII. which
 are preserv'd in the Chamber of Ac-
 counts in *Paris*. However, in regard
 it is one of the most beautiful Flowers of
 the Crown, Cardinal *Richlieu*, who was
 the First who laid the Foundation of
 that Grandeur to which it is now ar-
 riv'd, comprehended, among the rest of
 his Projects, the Extending it over all
 the Monarchy. In short, in the Year
 1637. he began to set a-foot, by the
 King's Counsel, the general Contest a-
 bout the Regale; at what time there was
 a Decree of the 6th. of *October*, Ordin-
 ing all Bishops, and Archbishops that
 pretended to be exempt from the Right
 of the Regale, to send to the Registry of
 the Council, the Titles upon which they
 claim'd their Privilege; and which gra-
 ted a surceasing of Proecesses, su'd out,
 or to be su'd forth upon that Occasion.
 The Syndics of the Provinces of *Langu-*
doc, *Guienne*, *Provence*, and *Dauphiné*,
 presently obey'd the Order: Protesting,
 Nevertheless, That by that Proceeding
 they did not go about to prejudice the
 Liberties of those Provinces, which were
 not oblig'd to produce any Evidences,
 provided they were not the Eviden-

us of Privileges, or Immunities granted by their Kings, but of Liberties, and Franchises more ancient then the Monarchy it self, in Possession of which, their Ancestors came under the French Dominion, only that what they did was to shew their ready Obedience, and Respect to his Majesty. This Affair, tho' it was not altogether neglected, yet lay in a manner dormant, till the Year 1673. that Father *La Chaise*, the Author of all the Misfortunes of *Christendom*, put it into the King's Head to move this Stone, under which there lay a most venomous Serpent. But in regard this Matchiavellist understands, that the most certain way to please Princes, is to procure 'em temporal Advantages, he never minds at what rate they are to be purchas'd. Besides, he was afraid least the War wherein he had engag'd his Majesty should Miscarry, and therefore sought which way to render himself necessary to the King, upon some other Score, thereby to prevent the Disgrace that threaten'd him.

At this time it was then, that the King finish'd the general Claim by a Decree in *February*, Importing, That the King declar'd the Right of the Regale to be Inalienable, and without the compass of Pre-

scription, and to belong universally to him, in all the Bishopricks, and Archbishopricks of his Kingdom, Territories, and Countries under his Obedience, these only excepted which are exempt by *Lettres Onereux*; that is to say, by being lyable to particular Duties, and charges of Fines, Annuities, &c. In pursuance of which, His Majesty Ordains, That the Bishops, and Archbishops, shall be Bound in Two Months, from the Day that they take their Oaths of Fidelity, to take out Letters, Pattents of Discharge, and to Register 'em in the Chamber of Accompts of *Paris*, and that they who have taken their Oaths of Fidelity before, and have not obtain'd their Letters Pattents of Discharge, shall be bound to take 'em out, and Register 'em within Two Months in the said Chamber of Accompts; after which, and for defect of yielding Obedience within that time, their Benefices subject to the Right of the Regale, and dependant upon Royal Collations shall be declar'd void, and subject to a new Grant by virtue of the Regale.

And by another Declaration in the same Month of *February*, the King in order to the Execution of the preceding Decree, Authorises a Roll, containing a
Regulation

Regulation of the Fees which shall be pay'd into the Chamber of Accompts by the Archbishops, and Bishops of the Provinces of *Languedoc*, *Dauphinat*, *Guienne*, and *Provence*, for the Registering the Letters of Discharge, which they shall be bound to take forth.

This Declaration, which was procur'd by the pernicious Counsells of the Confessor, was the Apple of Discord which divided all the Clergy of *France*, and the Pandora's Box, out of which have flown all the Mischiefs that have over-whelm'd in a manner, all *Europe*, for near these Twenty Years. A Work truly worthy the Author of it, and which he looks upon without question, with the same Eye as *Nero* formerly beheld the Flame which he himself had kindl'd to consume the City of *Rome*.

The greatest part of the Court-Prelates, and Bishops, People devoted to Ambition, and their Pleasures, obey'd without Murmuring; and having obtain'd their Patents of Release, which they were order'd to take out, caus'd 'em to be Register'd with their Oaths of Fidelity. But others, and among the rest, the Bishops of *Cahors*, *Alath*, and *Pamiers*, greatly signaliz'd themselves in refusing

to submit, considering that their Submission would be a tacit Consent to the King's Pretensions, or rather of his Ministers, who were altogether unjust. Thereupon, the Court sent to every one of those Bishops certain Ecclesiasticks, preferr'd, by virtue of the Regale, to some Benefices in their Cathedrals, which were possess'd by others in Canonical Possession for several Years by lawful Titles, and upon the refusal of the Chapters to admit 'em, order'd 'em to be install'd by force. These manifest Intrusions oblig'd those worthy Prelates, the Latter of which Two was 70 Years of Age, and had been Bishops, the one 38, the other 34 Years, during which time they had render'd themselves venerable for their Exemplary Piety, and a Residence in their Diocesses so assiduous, that they were never seen to appear at Court; these Intrusions, I say, enforc'd those Prelates to issue forth Ordinances against the newly preferr'd; and after that, to write severall reiterated Letters to the King, Cardinal *Bonsi*, and the Archbishop of *Paris*. They also wrote to the Assembly of the Clergy, which met in 1675. but there was no Favour to be shew'd 'em, and the Clergy rejected their Com-

Complaints, not vouchsafing so much as to take Cognizance of the Affair: Nor was it possible they should expect any other, in regard the Archbishop of Paris, whose Interests, and Father *La Chaise's*, were inseparably link'd together, presided in that Assembly, and for that Cardinal *Bouxi*, Archbishop of Narbonne, and by Consequence, the principal Person concern'd, was gain'd to all Intents and Purposes, and the Bishops of *Montpellier*, and *Beziers*, were Commissioners from that Province. So that word was sent to the Dissenting Prelates, that the Affair having been decided in the King's Council, where the Clergy's Agents were present, and consenting, it was in vain to make any Opposition. As if the Agents had had sufficient Power to disannul by their Authority, the sacred Rights of so many ancient Churches.

Toward the end of the same Year, the Bishop of *Pamiers* was forc'd to make a Journey to Court, for the dispatch of some Business which he could not dispence withal, and the Dignity of *Archdeacon* of the Cathedral Church being vacant by the Death of the last Incumbent: Father *La Chaise* who had notice of it, having a Design

sign to surprize the Bishop, propos'd to him to procure him Letters of Dispatch in favour of a Priest, whom he lov'd very well, and upon whom he made no question but the choice would fall. He offer'd likewise to expedite the same Grants for other Beneficiaries of the same Chapter, who had not as yet obtain'd 'em, to which the good Bishop immediately consented; but afterwards considering the Consequences that would ensue, and the Engagement which he laid upon his Church, he fearlessly retracted his word, and sent the Father word, That he could not comply with his Desires. This was cause sufficient for that Hypocrite to persecute the Bishop even to Rage, and Fury. He peal'd it in the King's Ears, That he was a Rebel, a Seditious Incendiary, who aim'd at nothing but to stir up the Clergy, and all his Subjects to Revolt: So that notwithstanding all his Oaths of Allegiance, all his Protestations, and Submissions to the King, he always look'd upon him as a disaffected Person.

But whatever Credit *La Chaise* had in the Assembly of the Clergy, when the King's Prerogatives were in Dispute, for the upholding of which he spoke with great freedom, nevertheless he could not prevent

ent their unanimous Resolution to write a long and learned Letter to the new Pope *Innocent XI.* to lay before him the horrid Impieties of the Casuists Morals, and the Doctrine of Improbability; wherein they are set forth in a manner equally Strenuous, and Eloquent.

The Archbishop of *Paris*, who is of that Religion more than the Jesuits themselves, oppos'd it vey much, as well for his own particular Interests, as out of Respect to the Society: but that signify'd no 1678. thing to the purpose, so that a Draught of the Letter was sent to all the Prelates for them to sign it. The Bishop of *Aleth* was one of the first that receiv'd it; who having thoroughly examin'd it, found something in it, which he thought burthensome to the Episcopal Authority, which he alter'd before he sign'd it, and sent it to the rest of the Bishops. *La Chaise*, over-joy'd at this Accident, inform'd his Majesty of it, painting out the Thing in the blackest Colours he could invent; and giving him to understand, That it was no more than a Cabal that tended meerly to the Disturbance of the State, and to revive the past Disputes, and Contests: So that the Intendants of Justice had Orders to write to the Bishops not to sign it, if it were sent 'em; which broke all the Measures of the Assembly, and left *La Chaise* Triumphant, tho' his Triumphs stopt not there. For he caus'd all the Canons that took the Bishops part to be banish'd, and supply'd their rooms with others, put in by Force notwithstanding.

notwithstanding all their Ecclesiastical Orders and in regard he had a particular Spite at the Bishop of *Pawners*, he caus'd the Revenues of his Church, which he chiefly made use of for the Relief of the Poor, to be taken from him: So that the poor Man fell into great Necessity; and tho' he wrote to the King to let him know his Condition, it light-

1679. fy'd nothing, in regard the King was pre-possess'd. Now because *La Chaise* continu'd still to give out Grants of the Canonships in the Chapter of his Cathedral, which was regular, but would nevertheless become secular by those Intrusions (all which was a great Grief to the good old Man) he resolv'd to write him the following Letter.

Dear Father,

I Have been designing for some time to write to yee; but on the one side I thought it would be to little purpose; besides, that People might think I complain'd of your Conduct in my regard, rather by the Inducement of some particular Interest, or some peculiar discontent, then out of any Zeal to justify the Rights of the Church. Nevertheless, the God may not lay it to my Charge, that I have omitted any Means that may contribute to the good Success of the Affair, wherein I am by Providence engag'd, for the Liberty of his Spouse, I submitted to the Counsel of my

Friend

Thanks who advis'd me to write this Letter,
 leaving it to God to bless it with that Success
 as may be most suitable to the Designs of his
 Providence. Certainly if I had any reason
 to Dissast, either against you, or your Socie-
 ty, I have met with occasions enough, where-
 in methought, the Love of Truth, Justice,
 and the publick Good, enforc'd me to com-
 plain, and my Complaints appear'd Just to
 all moderate Persons; but 'twas my Opinion,
 That Christian Humility, and Charity re-
 quir'd, that I should keep silence, till some
 Necessity, not to be dispenc'd with, oblig'd me
 to speak. Not only my Profession of a Chri-
 stian, but the Vow of my Order, are sufficient
 Engagements, tho' you, or your Order had
 any cause of Offense against me, to restrain
 your Revenge, to the prejudice of the Glory
 of God, and the Interest of his Church. You
 may be pleas'd to call to mind, Dear Father,
 that when I had the Happiness to see you at
 Paris, you told me, discoursing in reference to
 that Ecclesiastical Croud that bow'd and
 aim'd to yee for Preferment, that they were
 gaping Wolves. With what Conscience can
 you then bestow upon such Wolves what is
 provided for the Flock of innocent Sheep.
 Nor have you stay'd till those Wolves open'd
 their Mouths, to demand the Prey which you
 have caus'd to be thrown into their Chops;
 for

For as the Canonships of my Cathedral bind to a regular Life, which God had given me the Grace to re-establish in my Chapter, by the Authority of the Holy See, and the King together, they who never desire Benefices for the Revenues sake, would never have minded the looking after those, that oblig to Vows of Poverty, and Community of Living, had not you pre-possess'd, solicited, and drawn 'em on in hopes of procuring the Secularization of that Church. I know well, That Father Ferier had the same Design of Secularization upon this, and other Churches, but the Difficulty he met with at Rome, and the Opposition of the Parties Interest'd, and legally possess'd, ought to inform yee sufficiently of the Will of God in this particular. So that I cannot apprehend upon what grounds you set your self to be an Instrument for the Destruction of a Work, which your own Brethren, whose Testimony cannot be suspected in this, have been oblig'd to approve and commend upon several Occasions, by reason of that Glory which is done thereby to God, and the Edification which redounds to the Church. Much less can I apprehend upon what score you could publicly say, That God would be more glorify'd if the Doors of my Church were shut up. Dear Father, What is become of that profound Respect, that Submission with which you formerly

early reverenc'd the Holy Church, and the Holy
 See, that now you go about to destroy what hath
 been establish'd; and if it be true, as some give
 out, not only without Authority, but against the
 King's Consent. For 'tis observ'd, That in the
 Brevets which you have got dispatch'd for
 the Canonships of my Cathedral, that the Clause
 formerly inserted at the beginning, which binds
 the Persons preferr'd, to take upon 'em the Ha-
 bit, or to admit themselves Noviciates, is left
 out, and that Expedients are also found out to
 exempt those who were bound to those Ceremo-
 nies by their Brevets. There are also several
 Intelligent Persons, and your good Friends,
 who attribute this Conduct of yours to a De-
 sign to secularize my Church, notwithstanding
 the Opposition of my Chapter,
 and without any Authority from the Pope. Is
 this the acquittal of the Promise you made me,
 as well for those whom you have engag'd in
 those Benefices, as to some Ecclesiasticks of my
 Diocese? Think you the Publick does not ob-
 serve how you abuse that Belief which your
 Quality of Confessor fixes in the King's Mind;
 not only in causing him unknowingly to violate
 the Rights of the Church, but also to Autho-
 rize in his Name, those pieces of Injustice,
 which would hardly be believ'd, did they not
 appear in open Acts of Violence. 'Tis impossi-
 ble, Reverend Father, that you should have
 solidly

solidly study'd the Business of the Regale, and
 not understand, That the King has not the
 Prerogative in my Diocess, no more then in
 severall others, so that you do an extraordinary
 prejudice to my Church, in perswading his Ma-
 jesty to assume it to himself. Now if you are
 fully acquainted with this Matter, How is it pos-
 sible for yee to be so confidently Instrumental to
 being handled upon this Occasion with the same
 Rigour, as if we were Enemies of the Church,
 and State. Nay tho' it were true, that the King
 had this Privilege, which it is certain he has
 not, Can you have the Conscience to deal in
 such a rugged, and irregular manner, so con-
 trary to all the Laws of God, and Man, with
 a Bishop, and a Chapter, whose only Crime
 was their Zeal a little too ardent in defending
 the Rights of the Church, and their Obedi-
 ence to a general Council. The shortness of the
 Letter permits me not to set down a Thousand
 Reasons that prove invincibly the Justice of
 my Cause, and the ill Usage we have suffer'd for
 so long time under this Pretence. Besides that
 I find you have not so much need of being
 inform'd, as well inclin'd, in reference to
 Which lies not in any Earthly Power, but
 God alone to do. For your fear of incurring
 the King's Indignation, should he come to un-
 derstand how he has been Flatter'd by him
 who had a greater Obligation then any

Men, to tell him Truths so necessary for his Salvation, and his real Honour; your Reluctancy to confess that you have done amiss; your Desire to Disgrace a Bishop, who cannot but disapprove your Maxims, because he does not find 'em conformable to those of Jesus Christ, and his blessed Saints, are Difficulties not to be surmounted by any other, then by him who is the Lord of all Hearts. Believe me, Dear Father, for as I have the Honour to be a Bishop, I have the Privilege to give yee good Advice; You have reason to fear incurring not only the Indignation of God, in violating the Indignation of his Spouse, but also the Anger of the King, who is too quick-sighted not to come to the Knowledge one Day of these Things; and too just, not to condemn the pernicious Actions to which your Counsels have brought him contrary to his Inclinations. And instead of God, and the King's being well pleas'd with your performing the Office of a Confessor, and solidly labouring the Salvation of his Soul, whose Conscience you have in Charge, They whom you unfortunately expose to Censures would be more engag'd to yee, if you would exhort 'em to make themselves worthy of Benefices, and not to possess themselves of 'em, in defiance of the Ecclesiastical Canons. And all good Men would bless God for seeing you employ your Credit for the Good of the Church.

Church, by perswading his Majesty to content himself with enjoying the Prerogative as his Predecessors did, according to the limitation of the Council of Lion. I conclude, Dear Father, with laying before yee, That it would become your Charity to let a poor Bishop, now 70 Years of Age, and by whose labouring 34 Years in the Function of his Episcopacy, you may well guess him not to be far from his end, to dye in Peace; and not suffer an Assembly of Persons who have consecrated themselves to God, not without the extraordinary Edification of many, to be dissipated by People the visible Enemies of a regular Life. I hope that God will give you the Grace to be Faithful till Death; and for my part, Dear Father, however you deal by me, I shall not cease to be your Servant, Francis Bishop of Pamiers.

This Letter wrought no other Effect, than only that it more incens'd *La Chaise* against him, who persever'd in his Hatred to that degree, that after his Death, he reveng'd himself upon him in the Person of his Grand-Vicar, whom he caus'd to be condemn'd to death by a Decree of the Parliament of *Toulouse*, as guilty of High-Treason, because he oppos'd the Violences of those that were prefer'd by virtue of the Regale, and caus'd him to be Executed in *Effigie*, clad in his sacerdotal Habit.

The

The famous M. *Anthony Arnault*, Doctor of the *Sorbonne*, was one of those who could not approve the Regale. All the world knows what a terrible War he maintain'd against the Jesuits, for above 30 Years 1680. together, in defence of Jansenism, of which he was the Chieftain. However, he was still supported against their Efforts, by the means of his Nephew, M. *de Pomponne*, Secretary of State. But in the Year 1680. *La Chaise* having render'd him a suspicious Person to the King, who was made believe, that he was the stiffest Antiregalist in *France*, and to be the very Person that had Poyson'd, in such a manner, the Bishop of *Aleth*, and *Pamiers*, he fell into utter Disgrace, together with his Nephew, who had disclos'd to him, at the time that the King put forth his Declarations for the Regale, That M. *Boucherat*, Counsellor of State, had given his Advice in Council, That the Churches should be left free in the Possession of their Immunities, and Privileges, without any farther Disturbance. *Arnault* gave Intelligence of this to the Pope, who could not forbear to insert this Circumstance in a Brief which he wrote some Years after to the King. The King was much surpriz'd at it, and endeavour'd to sift out through what Channel this Secret was convey'd. But Father *La Chaise* soon unfolded the Riddle, assuring him that it was his Secretary *Pomponne's* Discovery, who was confin'd to his own House; and *Arnault* his Uncle, was order'd to quit *St. James's Street* where he liv'd, with a Prohibition.

bition to have any Assemblies in his House. Upon which, misdoubting the Consequence of such a harsh beginning, and fearing to be put into the Bastille, he retir'd into *Holland* in good and all, where he compos'd his Apology for the Politicks of the Clergy; which was very well done, and to the King's Advantage was however condemn'd, and a poor Priest committed to the Bastille, at the prosecution of *La Chaise*, for endeavouring to publish some few Copies in *France*. And the Reason that oblig'd him to it, was not only because the Book justify'd the Proceedings of the Antiregalists, and particularly of the Bishops of *Alth*, and *Pamiers*, but because *M. Arnauld* was the Author of it. This is a Quality peculiar to Father *La Chaise*, that he would condemn any Book i'th' World, tho' written never so much to the Advantage of Him, and his Party, if he had an Antipathy against the Author. And this was visibly to be seen at the same time: For the famous Minister *M. de la Rocque*, compos'd an excellent Treatise of the Right of the *Regale*, and which is one of the most strenuous Pieces that have been seen upon that Subject, nevertheless the Confessor forbid him to publish it, that he might not be said of him, That he made use of a Heretick Pen, to support the King's Privileges against the Church: and perhaps that he did not do so much amiss.

The same could not be said of *M. Chappin* who was a good Catholick. He had compos'd a very excellent Piece, entitl'd, *The true*

Application

Abolition of the Concordat: Wherein he made
 out a very specious Right of Nomination to
 secular Benefices. The King had also appoin-
 ted Commissioners to examine it; but what
 would all this to a Person whom *La Chaise*
 hated. He was forbid to print his Book, and
 that was all the Reward he had for his Pains,
 to have labour'd a long time to no purpose,
 and perhaps against his Conscience.

Nor were they the Churches only endow'd
 with Benefices which *La Chaise* resolv'd to
 subjugate under the Yoak of the Regale, but
 the Monasteries of the Urbanist Monks of the
 Order of *St. Francis*, who ever since their In-
 stitution, had been Priories Elective only from
 Three Years, to Three Years. The whole
 Congregation of *St. Maur*, among the Bene-
 diclines, under-went the same Fate. The
 Abbot of *Clugni*, who had been Canonically
 elected, was expell'd, and the Monks en-
 forc'd to receive the Cardinal of *Bouillon*, who
 took possession of it. By virtue of the same
 Privilege, the Abbies of *Cbezal-Benoist*,
 which had been united to that Congregation
 by the Authority of the Holy See, and the
 Grants of several Kings, had every one a se-
 cular Abbot impos'd upon 'em, as had also a
 Thousand others, too tedious here to be inser-
 red. All these Intrusions were enforc'd, where
 Residence was absolutely necessary; for Ex-
 ample, upon Nunneries, and all this by Force
 of Arms, and the Ministry of a 100 Dragoons,
 who after they had broke open the Gates of
 the Nunneries, committed a 1000 Disorders,
 and

and many times most horrid Violences, and Sacrileges.

These Exorbitances, at length, reach'd the Holy Father's Ears, by the Complaints of the Monks and Nuns, at the same time that the Bishops of *Pamiers*, and *Aleth*, made the same Lamentations. And it griev'd him beyond Expression to see, That a most Christian King prepossess'd by an impious Varlet of the Society of Jesus, as he styles himself, should visit the Church with Persecutions so cruel, and till then unheard of under the Reign of a Catholick Prince. He wrote therefore to the King several Briefs, and laid before him, with an Affection altogether cordial and paternal, the Injustice wherein he had unwarily engaged himself by the Counsells of his Ministers, and particularly of Father *La Chaise*, who had giv'n him an *Idea* of Things contrary to Reason, and Equity. Beseeching him, for God's sake, to surcease a Proceeding so unbecoming those great Actions, which had otherwise toll'd his Fame; and no longer to permit the Sighs, and Groans of so many pious People consecrated to God, to ascend to Heaven, and implore Assistance against the Violences, and Profanations which they suffer'd under his Authority. He also wrote to the Cardinals *Bonzi*, and *D'Estrees*, to the Arch-bishop of *Paris*, and Father *La Chaise*, which wrought no other Effect, but only that it procur'd the sending of *D'Estrees* to *Rome*. Who to persuade his Holiness to swallow patiently the bitter Cup, set forward in August 1680.

This Book was printed part
at one house & part at another

The Clergy, who were then assembled, had receiv'd a large Brief from his Holiness upon the same Subject, to which all the answer they gave was this, that they wrote a Letter to the King, wherein they told him, that the Pope took upon him to concern himself in a business which they could by no means approve, in regard that instead of submitting to the common good of the Church, he only gave people an opportunity to calt together, to encrease Confusion and Schism, and to encourage and embolden seditious spirits, the consequences of which would be very pernicious.

1687. The next year the Assembly had several debates upon the Regale. The Archbishops of *Reims*, *Ambrun*, and *Albi*, the Bishops of *Rochelle*, *Auxois*, and *Uzès* being Commissioners, it was pronounced that the Regale was a Right annex'd to the Crown not to be alienated, without the compass of prescription, and against which no opposition could be made directly or indirectly, without palpable injustice.

The poor Bishop of *Pamiers*, well understanding the unworthiness of these Prelates who had sold themselves to Court Favour, and had so perfidiously

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which occasioned a mistake
in numbering the pages
there being nothing wanting

betray'd the Rights of the Church entrusted in their Hands, and finding himself alone, poor, feeble, dispossess'd, and no way able to support 'em, was seiz'd with such a lively sorrow, that he soon follow'd his Brother, the Bishop of *Avinion*, who dy'd some months before. During his sickness, he wrote three Letters; one to the Pope, desiring his Prayers and his Protection of the Church, which most assuredly after his death would be subjected to the Regale; another to the King, to ascertain him, that he had never taken the liberty to oppose his Ordinances and Decrees, but to satisfy the duty of his Function, and the Character he wore, which oblig'd him indispensably to defend the interests of the Church, which had been deposited in his hands: otherwise that he had been always careful to preserve that affection and respect which he ow'd his Majesty: and at last concluding, besought his Majesty to be perswaded of his good intentions, and that he dy'd his most humble Servant and Subject.

His third Letter was to Father *Le Chaise*, which I thought fit to insert in this place, in regard that I am not otherwise concern'd to speak of the Regale, the

as it relates to him who was the first promoter of it, as also of that great difference between the Courts of Rome and France that afterwards ensu'd, and which are events of his Life of too great importance to be omitted, tho with all the brevity that may be, for fear of tiring the Reader. The Bishop of Pamiers Letter ran thus.

Dear Father,

BEing now just about to surrender my soul to God, and to answer before his Sovereign Tribunal for all my Actions, Words and Thoughts, I have employ'd these last minutes of my life, to attempt the obtaining from your Charity a perfect reconciliation with me, and a more gentle usage of my Church. You know dear Father, in your Conscience, that she was never subject to the Yoke which you would impose upon Her; she is exempted from it, not by any privileges granted by Kings, but by Immunities with which she was born. Recover your self, then, dear Father, and let not your desire to please a great King, whose Confessor you have the honour to be, transport you to combat the Cause of God, by repre-

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senting

senting things to the King in a false mirror. God is now calling me to give an account of my Administration; but remember, Dear Father, that the time will come, which may not be, perhaps, far off, that you must do the same. Think seriously what you will have to say for your justification at that great day. I cannot conceal from you, Dear Father (for now what signifies dissimulation in me?) you undertake not only for your own soul but for the Kings, which you have fal-laciously becalm'd, by saying to it Peace, Peace, when there is no Peace.

Take not amiss, I beseech you, these admonitions of mine. I may pretend to advise you as a Bishop, but the point of Death gives me a new privilege. As to what remains, if I have done any thing to offend you, I beg your Pardon with all my Heart, with this protestation, that I never did it willingly or on purpose: farewell, Dear Father; assist me with your Prayers; I am, &c.

1682. Father La Chaise was as little mov'd at this Letter, as he was with another before it; nor was it any obstruction, but that he caus'd Father Ceret, the Bishops grand Vicar, to be hang'd up in Effigie, as I have already related, after La Chaise had him expell'd, from

his Benefice, and intruded one *Fortassin* into it.

The year 1682, began with an Assembly of the Clergy, who deputed the Archbishop of *Paris* to the King, to return him thanks for upholding the Rights of the Regale, protesting with all, that they would be ready to support 'em to the utmost of their Power, and menacing the Pope himself, to take *stedfast resolutions as becoming great Prelates*, in case he persever'd in his precautions, and pray'd his Majesty that he would enjoin his Embassador the *D. d'Estrees* to signify their determinations to his Holiness.

But these were only Roses and Flowers in comparison of the famous Decree of the same Assembly dated the 19. of *March*, which is now the grand occasion of all the present difference between the two Courts, and which contain'd the four ensuing Propositions.

I. *That neither the Pope nor the Church had any Right of Jurisdiction over the Kings Temporalities; and that their Subjects cannot be absolv'd from their Oaths of Fidelity upon any pretence whatsoever.*

II. That a General Council is above the Pope.

III. That the Popes power ought to be limited by Canons, and that he cannot determine or establish any thing contrary to the Antient Canons and Liberties of the Gallican Church.

IV. And lastly, that the Pope is not infallible, neither in Fact, nor of Right, unless he preside at the Head of a Universal and Oecumenic Council, which decides and renders the Pope infallible, by authorizing that infallibility which otherwise would never be.

After this the Clergy sent other Deputies to the King, beseeching him to order that this Doctrine should be taught in all Colleges and Universities, and that the Decree might be register'd in Parliament, which was granted by an Authentick Declaration of the Kings, importing very severe prohibitions to all Professors, Doctors, Readers in Theology, and Preachers to teach any Doctrine opposite to it, and it was also register'd in the Universities.

There were many worthy Ecclesiasticks that would not admit of this new Doctrine; who for that reason were imprisoned,

son'd, banish'd and dispoil'd of their Benefices and Estates. So that there were two great persecutions in *France* at one time; one against the *Huguenots*, and the other against the Popelings the one against Hereticks, the other against the Orthodox. The way to live at liberty, was then to be as a man in my say, neither Flesh nor Fish; the rigid Catholics being then equally odious and criminal. Thus was the poor Church oppress'd by the Jesuits, the real Tyrants over *France*; and so much the more cruelly, because she was not permitted the liberty to complain: the Persecutors boasting all this while of the mighty things which they did for her. But what signifi'd all their zeal for the extirpation of Heresie, seeing they set up another Heresie at the same time? Was not this to bind up the Wounds of the Church with one hand, and Stabb a Dagger to her Heart with the other?

The Holy Father, having perus'd this Determination of the Clergy, was griev'd to the Soul; and sent several Briefs to the assembled Clergy, to persuade 'em to recant, of which they took very little or no notice. He also order'd Cardinal *Sluxa* his Secretary, to

write in his name to Father la Chaise; which he did in the following Terms.

FATHER,

I Write you these Lines, by the Order of his Holiness, who is highly offended at the audacious and hairbrain'd Propositions, a 'vanc'd and upheld in the Assembly of your Clergy upon the 19th. of March last: and in regard he is absolutely perswaded that your self has as much a hand in 'em, as they themselves who decreed 'em, he exhorts you out of his paternal Charity to acknowledge your Egregious swerving from the Truth; and the Erroneous sins which you commit against God and his Church; by destroying, as you do, to the utmost of your power, the Authority of the visible Head of it upon Earth; whom you are oblig'd to uphold with the expence of your Blood; first as a Christian and a Catholick, and more particularly, by the fourth and most strict of your Vows, which you have so treacherously broken, you and all your French brethren, who have admitted the Decrees of that Assembly, and loudly teach 'em in your Schools, as the Decrees of

an Oecumenic Council. Among you, the Holy Father is no longer the Vicar of Jesus Christ, assisted by his particular Graces and enlighten'd with Divine Illuminations, but a man of the vulgar sort, subject to all manner of Errors and Failings, to whose decisions there is no credit to be given. What new Doctrine is this? and how is it possible that a Jesuit should be the Author of it? Have you forgot the Thesis's maintain'd in the College of Clermont, in the Month of Decem. 1661, which upheld that the Pope had the same Infallibility in Fact and Right as Christ himself, and therefore it was a matter of Divine Faith to believe that Jansenius's five Propositions were rightly condemn'd. Since that time you have strangely chang'd your note, but I know the reason. Lewis is become Potent, and you expect only from him vast Wealth, high Dignities and Honours. Now speak your Conscience Father, and tell me, do you fear God or no? and that same specious Title which you bear of being a companion of Jesus, does it not sometimes put you in mind of the duty which you owe him? If you have forgot it, Father, tremble, and dread his judgments that will fall upon your head. These are the Apostolick exhortations and Admonitions which his Holiness was willing to give you; make use of 'em:

Father, and do not enforce him to a necessity of acting severely with you. I am, &c.

Rome August 25. 1682.

Monfieur *Arnault* also wrote him the following Letter upon the same Subject.

Reverend Father,

I Begin to hope something favourably of you, after my having so long suffer'd your Persecutions, since you begin to retract so publickly some things which you have asserted against me. Formerly I was a Heretick for nothing but Fire and Fagot; not because I justifi'd the five condemn'd Propositions, but because that having read *Jansenius* from one end to the other, I could not find any such things there: Which was the same thing, said you, as to deny the Papal Infallibility directly in fact, and consequently a Heresie equal to that of Calvin. This is that which you maintain'd in your Thesis's, and which you order'd to be decided against me in the Sorbonne; but now thanks be to the Regale, I am pronounc'd to be Orthodox, by a solemn decree

decree of all the assembl'd Clergy, which it cost you as little trouble to obtain as the censure of the Sorbonne. I flatter my self, most Reverend Father, that after this restoring of me to my former abilities, which you your self have solicited for me, you will no longer be my Enemy, nor of M. de Pom-pone my Nephew; who both of us suffer in cruel Exilement all the effects of your unjust Malice: You may put an end to 'em when you please, Most Reverend Father, and you will find me always ready to stile my self and be, &c.

Father la Chaise, however was not so taken up with the Affairs of the Regale, but that he had a hand in several other concerns. More especially, that of the Huguenots he made his business, and ever since his being Confessor, he has bent all his endeavours to destroy 'em without mercy. However in this respect, I cannot believe that he was truly mov'd by the Kings interests; for it is visible, that he impoverish'd the Kingdom, furnish'd his Enemies with Soldiers, fomented an intestine War; and lastly, rais'd an obstruction not to be surmounted, to impede the great design of the King upon the liberty of Europe. I should therefore

fore be rather inclin'd to think, that the *Huguenots* being without question the most formidable Enemies the Jesuits have, they would fain, at any rate, be rid of these troublesome Overseers, who pry so narrowly into 'em, and never let 'em be at rest, either as to their Morals or their other Irregularities. However it be, this is most certain, that those most unfortunate people are to look upon him as the Author of all their miseries. It was he, who together with the Archbishop of *Paris*, the Marquis of *Louvois*, and others of the same Gang, set forth those terrible Declarations that appear'd from the year 1679, to 1685, and which were the Preliminaries to their total ruin: for all this ended in that fatal blow which they so much fear'd, that is to say, the Revocation of the Edict of *Nantes*, which was annull'd the 18th of *October* 1685.

'Tis true, that *la Chaise*, two years before, had found a much shorter way to exterminate 'em; and to which, by an Enchantment not to be imagin'd, he had obtain'd the King's consent; from whom he had extorted an express Order for the Massacre of all those of that Religion: and thus the thing was to have been put in

an execution. There was an Order for the marching of four or five Regiments, and dispersing 'em into those places where the *Huguenots* liv'd, under pretence of keeping them within the bounds of their duty. After which, Orders for the Massacre were to be sent to all the Bishops, who were to have caus'd the Soldiers to have been drawn together upon a certain day appointed, which was to have been the same over all parts of *France*, and after they had made a Speech to 'em, to encourage 'em against Hereticks, they were to have signifi'd the Kings pleasure to 'em, and at the same time to have deliver'd the King's Letters seal'd with his Signet into their hands. But Monsieur the Prince, who was a man of Honour, and besides, had a greater love for the Soldiers than to suffer 'em to embrue their hands in so detestable an Action, prevented the execution of that Enterprize.

I have already set forth, how *la Chaise* had always oppos'd him ever since his being made Confessor, and of the League that *M. de Louvois* and the Father had enter'd into, to remove him from the publick management of Affairs. They had left nothing unattempted during the

fo the Life of the Prince, and they beheld with an extraordinary jealousie the Honour which he had acquir'd in the year 1668, by the Conquest of *Franche-Comte*, which he subdu'd in less than two Months.

During the War of 1672, he had signaliz'd himself at the Battle of *Senef*, and the next he perform'd as much as could be expected from so great a Captain. The King also judg'd no body so fit to supply the Roome of *Mareschal Turenne*, who was slain in *Germany*. All this extremely perplex'd the Confessor, who was afraid of nothing so much, as that the Prince should be again admitted into Favour: From which he had always found the knack to debar him till-then. Therefore to prevent it he redoubl'd his Efforts; and prepossess'd the King in such a manner, that after that Campaign he never was any more entrusted with any Command. He laid before the King without Intermission, that the Prince being extremely Ambitious, it concern'd his Majesty not to put such opportunities into his hands for the acquisition of Glory; nor to permit him by that means to become more considerable in the Kingdom than he was already

already : that it behov'd him to remember the trouble he had put him to during his Minority, when his designs made such a noise that the Queen Mother was constrain'd to seize his Person; and with what Animosity, from his Enlargement in 1651, to 1659, he had made War against his Majesty, who was forc'd by Treaty to receive him, tho without advancing him to those high Places and Dignities which he had before : that if at that time he thought it good Policy to keep him in a midling Condition, to prevent him from attempting any thing to his prejudice, the same reasons obliged his Majesty to look more narrowly after him : That the Prince's Vexation and Discontents were visible, and that maugre all the care which he took to conceal it, he could not forbear to display his dissatisfactions upon several occasions, by comparing his present condition with what he had been formerly. So that his Majesty had all the reason in the world to be assur'd, that his Great Heart and his Ambition importun'd him without ceasing to extraordinary Attempts; and that all things being well consider'd, he was the only Prince
in

in a condition to oppose if not to stop the Career of his Majesties Glorious Designs: that he ought to consider seriously the incumbrances he would meet with, if the Prince should go about to Head the *Huguenots* of his Kingdom, and at the same time make an Alliance with *Holland*: that would not only be able to stop his Progress, but also to introduce the Enemy into the Heart of his Kingdom; and then the least mischief that could befall him would be to make an ignominious Peace, and restore the *Huguenots* their Antient Privileges.

All these Reasons being urg'd by *la Chaise*, and seconded by *Louvois*, made the King resolve to confer no more Employments upon the Prince, who on the other side perceiving the suspicions which the Court had of him, and how he was lookt upon with an evil Eye, retir'd to his Palace of *Chantilli*, where he was in hopes to live and dye quietly, without pretending any more to publick business. But it was ordain'd that his Generosity and his great Heart should always be the cause of his misfortune. For about the end of the year 1683, being inform'd by *M. Montausier* of

of a Cruel Order which *la Chaise* had obtain'd of the King, and which he was preparing to put in execution, he could not endure such Barbarities without declaring his Mind. Thereupon he went to the Court, and throwing himself at the Kings Feet, laid before him how great a stain such a foul Action would be to his Honour: that he himself had several times oblig'd himself by promise never to make use of Violent Courses and sanguinary Ways; but tho he had never engag'd his Royal Word, yet that the Interest of his Honour and his Fame were sufficient to divert him from so black an Eterprize, and so misbecoming a most Christian King as that was; that there were other ways for his Majesty to reduce the Protestants: that they were already in so low a condition, that they were not able to make Head against him: and if the worst came to the worst, he might banish 'em out of his Kingdom.

These Remonstrances of the Prince wrought so effectually upon the King, that he revok'd his Order, and *la Chaise* was disappointed.

But

But his Animosity upon this redoubling, he made use of this occasion to let the King understand, that the reason why the Prince of Conde oppos'd with so much heat the destruction of the *Huguenots*, was only because it would utterly ruin those designs, which he was meditating to put into their Heads: and the Cunning Priest made use of several kindnessees which afterwards the Prince desir'd in favour of the *Huguenots*, to render him odious to the King, and call him absolutely out of his Favour; wherein he succeeded but too well; it being certain that after that, the King could hardly endure to see him.

1686. At length this Great Prince dy'd the 16th of December 1686, at *Fontenay Bleau*, whither he went to see his Grandaughter, the Dutchesse of Bourbon, who lay sick of the Small Pox; and many People were of Opinion that the Jesuits did not a little contribute to hasten his Death.

He wrote a very Pathetick Letter to the King, wherein he exprest his sorrow for having born Arms against his Majesty, protesting withal, that since his return, he had never had any other than Sentiments of Respect and Affection.

on for his Person, and Fidelity to his Service, whatever suspitions had been infus'd into him to the contrary: as in regard he had been in part the cause of the Prince of *Conti's* misfortune, he begg'd his pardon with an extraordinary submission in that Letter, assuring the King, that the Prince was as good and faithful a Subject as his Majesty could wish or desire; adding withal that Father *la Chaise* knew well what he said to be truth, if he would vouchsafe to testify the Truth.

Cardinal *Camus* also had incurr'd the Confessors displeasure, much upon the same account, and for the same Reason as the Prince. He wrote to the King a Letter wherein he lai'd it before him, that it was neither for his Honour, nor did it become his Justice to use violent means; that for his part he could not approve of 'em, and therefore besought his Majesty, not to take it amiss, if within his own Diocess, he qualifi'd and soften'd such boistrous proceedings as much as lay in his Power. At which the King being provok'd, wrote a threatening Letter to the Intendant of the Diocess, against the Cardinal, with orders to shew it him. There upon the
Cardinal

Cardinal wrote to the Intendant the Famous Letter, wherein he proves, that Rigorous and Bloody means are not to be made use of to reduce People to the Religion they have forsaken, and that there is no other way to deal with the Conscience but by perswasion.

Our Jesuit therefore, who is a sworn Enemy to all those who concur not blindly with his designs, incens'd the King against him withal his might, and obtain'd a Warrant also to send him to the *Bastile*, which was revok'd soon after, at the intercession of the Duke of *Montauzier*. However afterwards this worthy Prelate was haunted with a thousand vexations, tho the only person that we have in *France* that lives a life so exemplary and so like a true Bishop.

He was formerly a Courtier and one that had very far engag'd himself in vanity and a luxurious Life; but at length retiring from the world, leading a very Vertuous and Pious Life, the King made him Bishop of *Grenoble*. For which when he went to return thanks to his Majesty, he took his leave of him for all his Life after: where upon the King demanding the Reason why he bid him so long a farwell, he answer'd that residence

was of Divine Right, and that he thought himself oblig'd to reside in his Diocess, as he had resolv'd to do, till death.

After he came to be a Bishop, he liv'd altogether upon Pulse, and gave himself entirely up to all the care & Functions of a Charitable Pastor, Preaching himself to his people, visiting the Poor, the Widows and the Orphans whom he always reliev'd to the utmost of his power: Such eminent Vertues and so rare a Piety, produc'd him the Cardinals Cap, and the particular affection of *Innocent XI.* And this was that which render'd *la Chaise* so irreconcilable to him, that he could not expect from him for the future any other then the utmost of mischief that he could do him.

'Tis impossible to speak of all things at once; so that I had like to have omitted one of the blackest Circumstances of *la Chaise's* Life, which was very injurious to Christendom; and therefore I must be forc'd to run backward for some years.

All the world knows, how the King fell upon *Strasburgh*, by means of the Correspondence which he held with the new Burgomasters, under pretence that that City was the Capital City of *Alsacia*,
and

and belong'd to him as a Dependence of that Province which was surrendered to him by the Peace of *Munster*. The Emperor and all the Princes of *Germany* highly complain'd of this Breach, which together with the Blocking up of *Leuvenburgh*, and detaining the Castle of *Dinant*, which was to have been restor'd to the Prince of *Liege*, were causes more than sufficient to renew the War, with which they threaten'd him in Conjunction with *Spain*. Expedients were propos'd in Council to prevent all this, and it was *de Louvois's* advice, to make an Alliance with the *Turk*, the Truce between whom and the Emperor was ready to expire, and who would be able to make a Powerful Diversion with never so little Assistance. With all, that it was necessary to engage the K. of *Poland* in the same League, who had been beholding to *France* for his Crown; to which purpose he should be tempted with the Conquest of *Silesia* that lay so convenient for him. *M. de Boucherat* and *M. Montausier* were of a Contrary Opinion, and laid before his Majesty that besides the stain it would be to his Honour, it would be to call in an Enemy that would not be so easy

to be driven out again, whereas it was
 easy to dissipate this appearance of a
 League by raising the Blockade of *Lux-*
emburgh, and letting his pretensions to
 the County of *Alost* sleep a while. Which
 would suffice without doubt to oblige
 those Princes patiently to suffer the
 taking of *Strasburgh*. But the Marquis
 of *Louvois* still insisted that an Alliance
 with the *Turk* was the only way to
 keep all the Princes of *Germany* in
 awe, who would be glad that his
 Majesty would grant 'em Peace, which
 he might or might not do as he saw his
 Advantages. But that he had great
 probability of a much better Progress;
 it being certain that if the *Turks* got
 the upper hand, and that the King of
Poland acted his part, the Princes of the
 Empire would of their own accord be
 forc'd to call his Majesty to their assi-
 stance, and perhaps would be easily per-
 suaded to declare him Emperor, or at
 least, the Crown of the King of the
Romans could not fail the *Dauphin*.

Upon this there was at that time no-
 thing concluded; the King delaying
 the matter, till he had consulted
 his Council of Conscience, or rather his
 Confessor, with whom he is infatuated;
 for

for he hearkens to him as an Oracle. The Father assur'd him that he might not only do it with a safe Conscience, but promis'd to set so many Engines to work that the thing should be successfully brought about. And indeed it was by his instigation that the Jesuits of *Vienna* perswaded the Emperor to torment the Protestants of *Hungary* more than ever, that so they might be provok'd to revolt; and furnish'd Count *Tekeli* with means to support himself, who unless that Persecution had been redoubl'd, would have run the hazard of being abandon'd by his own Party. He was also suppli'd from *France* with what money he wanted. And Father *la Chaise* it was that recommended to the K. the person, who was most of all employ'd by him in that Negotiation; one *Rouvrai* of *Normandy*, a new Catholic, and allur'd with a good Pension. He was a Man of Wit, and bold even to daringness. And as he had occasion several times to pass to and fro through *Vienna*, he perform'd the Office of a Spie, to observe what pass'd in that Court, not at all terrifi'd with the accidents at that time newly befallen the Secretary of M. *Sepperville* the French Agent. That

That Secretary was another Spie, who convey'd many a French Letter to Count Tekeli, and gave an account to both Parties of what pass'd in *Vienna*, by the assistance of one *Bokan*, a French Officer in the Service of the Count, and who for a long time drove the same trade with *Rouvrai*. But the Secretary was surpris'd in this dangerous Calling, and put in Prison, from whence he had never got out again safe and sound, had not the King, so soon as he heard of it, seiz'd upon Count *Mansfield* the Emperors Ambassador at *Paris*, by way of Reprisal. When this Secretary was taken, there was found in his Pocket a Letter which *la Chaise* had written to *Rouvrai*, and which was seen by all that were then at the Court of *Vienna*, of which that which follows is a Copy.

S I R,

I Have spoken to the King very earnestly about what you wrote in your last, that Count Tekeli wants Money for the payment of his Men; and moreover that he desires to be well supported from Turkey, without which he cannot long subsist. As to the first, you may assure his Excellency,

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that

that the difficulty of finding a way to return the Money has been the only reason that the King's Promises have been hitherto delay'd. But I spoke to an Armenian about two days since, who has promised to pay him a hundred thousand Livres in two Months, and M. Colbert has ordered the said sum to be paid him within a Week.

As to the other point, the Kings Ambassador at the Port, makes us believe that not be long now before he comes to a conclusion. He has wrote to his Majesty, that there only are wanting two Millions of ready Money, three thousand Muskets, and a duty of five per Cent. upon all Merchandise that shall be Exported or Imported under French Colours. Which are objections which will not be insisted upon. As to what remains, his Excellency may be sure of all the Service that M. de Nointel can do him who has the Kings order for so doing; and besides that, was an intimate friend of Count Tekeli's Father deceased, and Count Serini: this he told me positively in one of his Letters.

I have also thus much more good News to tell you, that the King of Poland has requir'd time to give an Answer to the Marquis of Victry propos'd to him in his Majesties Name; but that

Queen told him in private, that when the King her Husband came to his Ultimate Determinations, whether in favour of the Emperor or the King of France, he should always be mindful of his Obligations to our great Monarch.

You may impart to Count Tekeli what I have wrote to you, and present him my humble Respects.

This Letter discover'd some part of the Fathers Plots and underhand Practices, and tho he stiffly deny'd that ever he wrote it, which he might the more easily do, because it was not sign'd, nevertheless the Secretary imprudently confess'd that it came from him. His importunities in Poland were also understood; and the knowledge of 'em contributed not a little to prevent the Effect. For M. Zierowsky the Emperors Ambassador at that Court, so lively represented to the King the injury it would be to his Honour and his Interest, to assist the Conquests of the Infidels in Christendom, which would indeed be no more then a preparing of Shackles for himself (since it was very evident the most dangerous Neighbour he had in the World was the *Turk*) that he enter'd in-

to a strict Alliance with his Imperial Majesty. He also hearken'd to the complaints of M. *Zierowsky* against the *Sieur Vernay Baucault*, calling himself extraordinary Embassador at the Court of *Poland*, and against several others who held intelligence with *Tekeli*, and the Male-Contents, and fomented the Rebellion in *Hungary*; so that *Vernay* was Expell'd out of *Poland*, after the Emperors Ambassador had shew'd the King and the Senate his Letters written to Count *Tekeli*, and *Fagel* Governor of *Cassovia*, with their Answers, which were intercepted by the *Castellane of Presmslia*.

In the Mean time the Infidels having forc'd the Pass of *Raab*, which they never stay'd to besiege no more then they did *Comorra*, advanc'd with a formidable Army as far as *Vienna*; which they besieg'd, and strook terror into all the Countries round about. At the same time also, the King of *France*, who was very much tempted to lay hold upon the occasion, brought four Armies into the Field, one in *Flanders*, another in *Alsatia*, a third upon the *Saone*, and another upon the *Saonr*, Which alarm'd no less this part of *Europe*, then the

Ottomans

did the other. And certainly these were no frivolous fears, for to speak the Truth, the King had laid aside all Scruples, and had made a most terrible Invasion, if *la Chaise* had not stop'd him. And this was the only time that his Councils were favourable to *Europe*. But we owe him no thanks for this Obligation; for if he had thought he had done well, he would never have done it.

He advis'd the King not to enter by force of Arms into a Conntry which he might subdue when he pleas'd by bare persuasion. That all the Princes of the Empire were generally in such a Consternation, that if he did but send any person of Wit and Reputation to act among 'em, 'twas certain they would call him in themselves of their own accord, and that he might reckon himself sire of the Elector of *Cologne*, who without question possess'd the fairest Countries upon the *Rhine*: And as for the rest, it would be no hard matter to gain 'em. But Sir, said he, should not this way succeed, your Majesty will be always in a Condition to make use of your Power. The King believ'd him and recall'd his Armies. Presently the

Furstenbergs were written to, in order to this Affair, who faild not to do their utmost; more especially *William* Bishop of *Strasburgh*, a Creature so devoted to the King, that he had not a person in all his Kingdom so much his purchased Slave as he. A person who will afford us ample matter of discourse in the following Sheets, and therefore it will not be amiss that the Reader should have a little taste of his character before hand.

He is a *German* by Birth of a Noble and Antient Family which has done the Emperors great Services at several different times, for which they have receiv'd considerable advantages, and were advanc'd to the Highest Dignities in the Empire. The Emperor now Reigning rais'd this very Person to be a Prince of the Empire in his Youth, and besides that, bestow'd upon him and his Brothers several fair Fiefs of the Empire, as well in the Circles of *Austria*, as elsewhere. But the Accumulation of so many Favours could not make him ere the more Greatful to his Benefactors; he quitted his Party, and went into *France*, where the King, who had his desire, receiv'd him very nobly,
gave

gave him a Pension of six thousand Crowns a Year, and made him Collonel of a Regiment which he commanded several Years. All this while his Brother was in the Service of the Elector of *Cologne*, whose Prime Minister he was, and whom Prince *William* gain'd over to the King in such a manner, that while he liv'd, he was no ill wisher to his side.

The War of 72, being broke out, they began to talk of Peace as soon as it was begun, and the next Year there was a Congress at *Cologne* of Plenipotentiaries from all the Princes of *Europe*. Prince *William* was nominated for the Elector of *Cologne*, but the Imperialists would not acknowledge him; and which was worse, he was seiz'd and carri'd to *Vienna* as a Rebel to his Prince, and guilty of High Treason against him. This mannner of proceeding, which the King pretended was against the Law of Nations, put an end to all the Negotiations, and 'broke up the Assembly.

Tho the Court of *France* were very much afraid least the Prince of *Furstenburgh* would have been very severely proceeded against, whether it were that the Emperor fear'd thereby to render

the King irreconcilable, or that he thought he had a pledge in his hands that would facilitate a Peace when he pleas'd himself I shall not dispute; but however it were, he only kept him Prisoner. When the War was at an end, he was releas'd, and the King observing that as great a Bustler and as much a Bontefen as he was, he was no Soldier, caus'd him to exchange his Sword for a Breviary, and made him Bishop of *Strasburgh*. Nor did his kindness for him bound it self there, for he nominated him to a Cardinalship, and put the Bonnet himself upon his Head in Jan. 87, and the next year caus'd him to be elected Coadjutor to the Archbishop of *Colgne*, which was done the 7th of Jan. by eight a Clock in the Morning.

But to return to the matter in hand, he was employ'd during the Conjunction of the Siege of *Vienna*, to perswade the Princes of the Empire to have recourse to the King; but his employing a suspected person was not the way to succeed: he was too well known, and it was enough for a proposition to come from him, to render it suspicious. So that all his jaunting to and fro signified nothing, but only to give the King of
Poland

and leisure to joyn the Duke of
Lorraine, and Relieve *Vienna*, into which
 they enter'd triumphant after the de-
 feat of the Infidels, of whom they made
 a most terrible Slaughter, and put the
 rest to the most dreadful Flight that
 ever was known. This Glorious Victo-
 ry reviv'd the Courage of the droop-
 ing Empire, and every body coming again
 to themselves, consider'd which way to
 make their best advantage of it. So
 that Heaven continuing the blessing of
 success upon the Christian Arms, they
 prosper'd to their own Wishes.

The King, naving beheld this Great
 Deliverance, alter'd his Sentiments, but
 not enduring to let his Neighbours be
 at rest, he seiz'd the *Spaniards* about
 the County of *Alost*, considerable for
 the Extent and Revenue of it, which
 he claim'd as a Dependance upon his
 Conquests; and upon the King of *Spain*
 refusing it, he Besieg'd *Luxenburgh*, and
 took it in lieu of an Equivalent. All
 people thought that then the War
 would have broke out again more fu-
 riously then ever. But the weakness of
 the Emperors Forces, and the Empe-
 rors desire to prosecute his Victorys in
Hungary, were the reason that all their
 differe-

differences were put an end to, and lay a sleep by a General Truce concluded in the Year 1685.

While these things thus pass'd on, *Charles* the II. King of *England* dy'd, and left the Crown to his Brother the Duke of *York*, who tho generally ill belov'd by the People and a declar'd Roman Catholick was nevertheless proclaimed without any Opposition. So happy a Success, and perhaps so little expected, spread an Universal joy among all the Subjects, who promis'd themselves no less then the entire reducing that Kingdom under their Dominion, in three or four Years at most: and they had already devour'd in imagination all the Noble Bishopricks and Considerable Benefices in the Realm: nor indeed were their hopes so Chimerical, but that they might have reason to have some assurance of it: they were absolutely Masters of the new Kings Heart and Soul, who was wholly govern'd by them; as being to speak properly, no more then their Prime Minister of State in his own Kingdom. Besides, they were protected by *France*, extremely Potent, and near at hand to pour in thirty thousand men into *England* whenever he pleas'd. 'Tis true the

could

could not have been done without a prejudice to the King, whose Authority would have been not a little diminish'd thereby; but what car'd they, provided they had got their ends.

Now as the whole company in general had great reason to be over joy'd at such a promising Event, Father *la Chaise*, in particular had more engaging motives of Exultation and Triumph. The deas'd King *Charles* had willingly liend to his Councils, and had done several things in complacence to his advice; but at the bottom he was a prudent Prince, and one who, otherwise loving his Pleasures and his Ease, did not always do that which was desir'd of him; nor was he of a humour to Hazard the whole for nothing, like his Brother, who not having all the foresight imaginable, but perswading himself, in imitation of *Lewis* the Great, that there needed no more for him to do but to attempt and Prosper, blindly and erroneously deliver'd himself up to Evil Counsels. Upon which Foundation *la Chaise* erected his project to set all Europe in a Conflagration of War, the most violent that ere was known, and hugg'd himself in his design, which he lookt upon then as infallible.

Some

Some prosperous successes, as the defeat of the Duke of *Monmouth* and his Death, render'd K. *James* so vain, that he never thought *England* able to withstand him. So that from that time forward, he began hardly to observe any Measures; wherefore in a short time, the Kingdom was full of Monks of all Orders, and particularly Jesuits, who were become such favourites at Court, that there was nothing to be there obtain'd but by application made to them. And upon theirs and Father *Peters* recommendation it was, that *Tyrconnel* was made Deputy of *Ireland*, where he committed extremities of Cruelty against the Protestants, of whom he put a great number to Death.

This *Tyrconnel* was an Irish-man by Birth, and low in Fortune; he came young into *England*, where he serv'd as a kind of Page for above ten Years at the end of which time, he met with a Catholick who prefer'd him to the Duke of *Tork*, in the quality of a better sort of Gentleman. This was the Rise of his Fortune. But to return to King *James*.

He receiv'd a Nuncio from the Pope into *London*; which had not been known

for above an Age before : this was the
 Abbot *Dada*, since made a Cardinal.
 Some few days after his arrival he was
 consecrated Bishop of *Amasia* in *St. James's*
 Chapel, by the titular Archbishop of *Ar-*
magh, and two other Bishops ; and in the
 Afternoon coming to pay his Respects
 to their Majesties, they fell upon their
 Knees before him, to receive his Bene-
 diction. Hitherto the Nuncio had only
 appear'd incognito ; which not satisfy-
 ing the King, who pretended to do no-
 thing in Hugger Mugger, he resolv'd
 that he should make his publick Entry,
 and chose *Windfor* for the Place. To
 this purpose, he orderd the Duke of
Somerset first Gentleman of his Chamber
 to go the next day to waite upon the
 Prelate at his Lodgings, and conduct
 him to his Audience. The Duke would
 fain have shifted off the Employment,
 by telling the King, that it was absolute-
 ly contrary to all the Acts of Parlia-
 ment that had been made upon that Sub-
 ject : but then the King casting an An-
 gry look upon him, *Do*, said he, *as you*
are commanded, I ask not your Advice. Ne-
 vertheless, the Duke continu'd his Ex-
 cuses, declaring to the King that there
 were several others who would obey his
 Orders

Orders with less Reluctancy, and therefore besought his Majesty to lay his Commands upon them, rather then upon him ; *Very Good*, reply'd the King, *I shall do it, but it shall cost you your Employment of First Gentleman ;* and so turning to the Duke of Grafton who was then in the Chamber. Duke of Grafton, said he go to morrow and fetch Monsieur the Nuncio in my own Coaches of State, and be you henceforward first Gentleman in honour of the Duke of Somerset. Nor did the Kings Wrath against the Duke of Somerset end there ; he took from him his Regiment of Dragoons, and cast him

* Habit of a Purple Colour, resembling a Captains Gorget, worn by a Pontifical Bishop above his Rochet, and reaching down to the bending of his Arms.

quite out of his Favour. The next day the Nuncio made his Entrance, in the view of all the People, in a Violet Habit, his Rochet and * G-mail.

All this was done at the instigation of Father Peters, who was something more in England, then *la Chaise* was in France. And this latter seeing to his great satisfaction King James's weak side, in reference to Peters, resolv'd to make him serviceable to advance his own Grandeur.

That ambitious Jesuit *la Chaise* had been a long time aspiring to a Cardinals Cap; but in regard that since the Pontificate of *Innocent XI.* the Holy See had never had a more implacable Enemy then himself, he justly question'd whether the Pope would grant that favour to the K. of *France*, tho' he should demand it, unless some other should level the way before-hand, and that upon his Holiness's having granted the same Honour to some other of his Character, he might claim a Priviledge to pretend to it. Not that he hop'd to attain his Ends while the Reigning Pope liv'd, who had no kindness at all for him, but after his Death.

Therefore he put it into the King of *Englands* Head to demand the Purple for his own Confessor, and at the same time to make him a Bishop, giving him to understand, that it would be the easiest thing in the world to obtain it, and that the Pope would be glad of the opportunity to oblige him. But it fell out quite otherwise: for when the Earl of *Castlemain* was about to have propounded it to the Pope, he impos'd silence upon him with a Benediction; which in the Vatican is a Language that

that all men understand. And as to the Dispensations which he demanded for the Archbishoprick of *York*, to which *Peters* was promoted, the Pope returned for answer, that the Jesuits, having by their institutions renounc'd all manner of Ecclesiastical Dignities, they could not so much as think of those things without a Crime, in regard it is a very heinous Crime for a Religious person to violate the Constitutions of his Order. 'Twas in vain for the Ambassador to tell him a Story, that the Rules of their Order did not bind em so indissolubly but that they might have a Dispensation when the good of the Church requir'd it: that his Predecessors had made no scruple to advance several Jesuits to the Episcopacy, and some to the Purple: besides that, these Institutions had now no more the same force then formerly, as consisting only in the free will of the Pope: in regard that *Paul* and *Julius* the Third, had permitted by express Bulls, that the form of 'em might be alter'd in one or more Cases, according to the nature of the business. But the Pope remain'd inexorable for all these plausible reasons, and *Castlemain* was forc'd to desist his solli-

tations

champs. The greatest vexation for the miscarriage of this Affair was *la Chaise*, who had blink'd a long time upon the Archbishoprick of *Lyon*, as a Benefice to which he had a kind of claim to supply the defect of the Red Cap. For as to what concern'd Father *Peters*, the King found a way to comfort him for the loss of what he never had, by appointing him his *Grand Almoner*, and by making his Kinsman the Lord *Peters* Lord Lieutenant of *Essex*.

Father *la Chaise* no longer questioning that there was any favour to be expected from the Holy See, laid aside all reservedness, and hearkning only to his Revenge, spurr'd on the King to all those extremities that afterwards brake forth. The Bull which the Pope in a little time after thunder'd out, to abolish the privileges of Embassadors Quarters, importing Excommunication, *ipso facto*, against all those that should go about to uphold 'em directly or indirectly, served him for a good occasion. And tho the King of *Spain* and the Queen of *Sweden* submitted voluntarily to it, yet the Confessor gave the King to understand that it was a diminution of his Honour to follow their example, and that the Franchises

chises being a Prerogative belonging to his Crown, establish'd in *Rome*, not by a bare Connivance of the Popes, as they might perhaps in respect of other Princes, but by Custom and special Priviledge, of which he had been in Possession ever since *Charlemain*, and lately acknowledg'd by the Treaty of *Pisa*, he was not to give an Inch of Ground upon that point.

'Tis no difficult thing to perswade Princes to those things which they deem for their advantage; more especially, when they have the Power in their own hands. The King was convinc'd the very first time, that the Father spoke nothing but reason, and finding him well skill'd in a matter that he had study'd, he gave him order to draw up Instructions himself for the Marquis of *Lavardin*, whom he had made choice of for his Ambassador, in the room of the Duke d' *Estrees*, and to discourse him particularly upon the Subject, that he might not be ignorant of the least Circumstance. So that it was the Confessors spirit that animated and enliven'd the Marquis, and by which he acted all together after that.

The Pope who was faithfully advertised by Cardinal *Ranunci*, his Nuncio at *Paris*, of all these Proceedings; and to whom the King himself had refus'd Audience, because he would have deliver'd him the Bull revocatory, offer'd Cardinal *d' Etree*, that if he would submit to the Bull which he had set forth, which was a very just one, and which he could not revoke without extreme detriment to the Church, that the *Sbirri* or Officers of Justice, should forbear making any Assaults upon the Quarters, and that nothing should be done to the prejudice of the Kings interest. The Cardinal who found himself at a loss in this Negotiation, approv'd the Expedient, and advis'd the K. to it in a Letter, which being imparted to Father *la Chaise*, he oppos'd it, and said that the Bull being an abuse, there was a necessity of Appealing and referring the matter to the Parliament. Which the Pope understanding, wrote to him very smartly, complaining, that since he was become his Confessor, instead of perswading the King to sentiments of Piety and Goodness, he had always incens'd him against the Holy See, as in the business of the Regale, and now upon this occasion, where the
most

most just Rights of the Church were concern'd, which he incited his Majesty to violate; and which would be attended with very evil Consequences, which would all light heavy upon him, and for which he must answer before God.

The Resolutions of the Holy Father to uphold his Pious design, put a stop for some Months to *Lavardins* departure. But at length he set forward in November, and made his publick Entry in despite of the Pope, who would not acknowledge him for an Embassador. It was also debated in Council, whether they should shut the Gates of *Rome* against him. But the Plurality of voices not being for carrying things to that extremity, the Pope thought it sufficient to forbid the Cardinals and all the Princes and Lords to send their Coaches to meet him; he also forbid the discharging of any Great Guns, and all other publick marks of rejoicing. But for all these Inhibitions there were above a hundred Foreigners Coaches, besides those of the several Ambassadors. The Cardinals *d'Estree*, and *Maldachin*, went also in Person to meet *Lavardin*, three Miles from *Rome*, and went into the same Coach with him. They accom-

panied

panyed him likewise to the *Vatican*, where the Ambassador having demanded Audience, it was refus'd him; after which he went to the Palace of the *Farnesi*. He was attended by three hundred French Gentlemen, who staid in *Rome*, as long as he did; not reckoning in a considerable number of the Officers of the Gallies, who arriv'd in a short time after; and I know not how many Lords that resorted to him from all parts of *Italy*. More then this he kept five hundred Men in Pay, to whom he gave a *Julio* a day, and these Soldiers guarded his Palace a Foot and a Horseback, and went the Patroll every Night in his Quarter.

Upon the day of his Entrance, the Pope caus'd the Bull which he had set forth before against the Franchises, to be fix'd up a new, forbidding all People to acknowledge *Lavardin* for Ambassador; who had no sooner notice of it, but in opposition and to be even with the pope he caus'd Placarts to be pasted up in all the Corners of the Streets, forbidding the *Sbirri* to presume to approach within five hundred Paces of his Quarter, threatening to put all to the sword that should be met within that
com-

compass. The next day he sent
 to demand Audience of the Pope, who re-
 turn'd him for answer by Cardinal Colonna
 ' That it was a vanity for him to demand
 ' Audience as Ambassador from the Most
 ' Christian King; that he never would
 ' acknowledge him under that Character
 ' so far from that, that if he continu'd to
 ' act with the same rashness and indis-
 ' cretion, he should look upon him as
 ' no other then an Enemy of Jesus Christ
 ' and his Vicar upon Earth; whom he
 ' was come to Affront and Persecute
 ' even in the Sacred Chair, and that he
 ' should find a way to tame his audaci-
 ' ousness and his impiety, by those Arms
 ' which God had put into his hands,
 ' he did not prevent him by a filial and
 ' Christian Submission.

But *Lavardin* laugh'd at all these threats
 and within an hour after dispatch'd
 way a Courrier to the King his Master
 to give him an account of all these pa-
 sages. He also wrote to Father *la Chaise*
 observing to him all along what had
 been said to him by Cardinal Colonna.
 To which the Father answer'd him with
 a Congratulation for having so punctu-
 ally acquitted himself in the discharge of
 his duty, and exhorting him to con-

steadfast, without fearing the Arms of his Holiness, which could do him no harm, ' In regard that the King having given him his Letters of Credence, had invested him with a Cuirace proof against all the Cuts and Slashes of Apostolical Weapons. A noble Sentence and becoming the Author of it.

In the mean time, when the Queen of Sweden, and the Marquis of Cogolludo, the Spanish Ambassador saw, that *Lavardin* made good the Right of the Franchises by dint of ample Authority, they began to repent of their having so easily submitted, and represented to his Holiness that so long as they believ'd that the *French* would have surrendr'd to his Paternal Remonstrances, they were willing to contribute toward an accommodation, and to be the first that should quit their Rights of Sovereigns, to the end the Most Christian King might have no pretence to alledge from their Example; but since it was visible by the proceeding of his Ambassador, that he would not abate the least Tittle of his Claim, they besought his Holiness to give way that they might resume their Rights, since it was not to be thought that the King of *France* had any Privilege

ledge above them ; protesting that he would ever be ready to give his Holiness any satisfaction, when ever they should be willing to comply.

Things stood at this stay, till the next month ; at what time, *Lavardin* going one *Christmas* night to perform his Devotions at *St. Lewis's* Church, the Pope lookt upon that action as a new affront to his Bull, by which he had Excommunicated all those who abetted the Privilege of the Franchises ; so that the next day there appeard a Brief of Excommunication fix'd upon the Church of *St. Lewis*, under the name of the Cardinal Vicar. Which, because it is very short, I shall here insert.

‘ By vertue of the Apostolical Authority, and by the special Command of our most Holy Lord, the Pope, we pronounce, that the Parish Church of *St. Lewis* is subjected to Ecclesiastical Interdiction, because the Rector, the Official and the Ministers of the said Church have presum'd upon the last night of the Nativity of our Lord, to admit to Divine Offices, and the Participation of the Sacrament *Henry de Beaumanoir*, Marquis of *Lavardin*, who is

notor

‘notoriously Excommunicated. Given
 ‘at Rome, in our Palace, December 26.
 ‘1687. The Cardinal Vicar.

And below the Brief was written,
 ‘The present Sentence is forbid to be
 ‘pull’d down under the Penalty of Ex-
 ‘communication, reserv’d to our Holy
 ‘Lord. *De Rubris, Notarie.*

The Marquis of *Lavardin* on the o-
 ther side, delay’d no longer then the next
 day, before he publish’d a large Protesta-
 tion against the said Breef; wherein after
 he had muster’d together a great number
 of reasons to prove that the Pope did
 very much amiss to proceed in that
 manner, and that the *Franchises* of
Rome were a Right that belongd to
 the King not to be contested or con-
 trould, he concluded his Protestation
 with these words, that without sum-
 ming up so many reasons as had already
 been alledg’d against the Bull, *in Cana do-*
mini, against which the whole *Assembl’d*
Gallican Church had always exclaim’d, as
 being of no efficacy in respect of France, and
 publish’d by a Pope that had declar’d him-
 self a Capital Enemy of that Crown,
 without entring, said he, either into those
 reasons, or such as might be objected a-
 O gainst

gainst the other Bulls, that serv'd for a foundation for that which is now pretended to be set forth by his Holiness, which can never be publish'd in the Kingdom for the reasons before receited, 'tis sufficient to say that he the said of Marquiss Lavardin is the Most Christian Kings Ambassador, and by consequence exempted from all Ecclesiastical Censures, so long as he is invested with that Character, and that he will execute the Orders of the King his Master.

Therefore the said of Marquiss Lavardin deems it not necessary to appeal from this pretended Excommunication, not well examined by his Holiness, when he shall be disabus'd, so soon as he shall grant an Audience for the removing those false impressions, that restless and turbulent people, the Enemies of France have imprinted in his mind, such as labour to break off the good intelligence between the Holy Father and his Majesty. He believes it also needless to appeal to a future Lawful Council; nevertheless at present, as much as is or shall be requisite, he protests the Nullity of all that is done or shall be done for the future; declaring that if any one of any Quality whatever fails of that respect and due regard which ought to be paid to his Character, he shall be responsible before God and Man for all the mischiefs he may

draw upon himself, through the offence committed against his Majesty, in violating the Law of Nations, in the Person of his Ambassadors. Given at Rome, December 27. 1687.

Lavardin, sent a Copy of this Protestation to the King, who approv'd it, and order'd *M. Harlay*, the Proctor General in the Parliament at *Paris* to put in an Appeal to a future Council in reference to what the Pope had acted; and this was done *Jan. 22. 1688.* But this Appeal, how injurious soever it were to the Holy See, was nothing in comparison of the Decree that was given on the next day, and the famous Plea that accompani'd it, to which I refer the Reader, being too long to be here inserted, tho it were a piece that was hammer'd in *la Chaises* Shop, to whom the King gave order to consult the drawing it up with *M. Talon*, under whose name it appear'd. 'Tis true that *Talon* drew up the first draught of it, and shew'd it to the King, but *Father la Chaise* who was present and read it to his Majesty, told him that the Writing was excellently well penn'd, but that it was not smart enough, neither did it sufficiently set forth his Majesties causes

of complaint against the Pope; and that it was of great Importance to shew to all the World and to Posterity, the Partialy and Passion of the Holy Father upon that occasion. Thereupon the King bid 'em meet both together in the afternoon, and to add or alter what they thought proper. This order very much displeas'd M. Talon, who could not digest it, that a Priest should be put upon him to teach him his Trade; and two days after he testifi'd his resentment to Villeroy, to whom he said in exprefs terms, that tho every body should meddle with his Trade, the Cows would be never a whit the better kept for all that.

However, he obey'd without saying a word, and all that day they labour'd about that famous declamation which has made such a noise, and which is only stuff with threats of a National Council, which would impower the Bishops to Consecrate one another, if the Pope refus'd to do it, and to Excommunicate his Holiness himself, if he went about to thunder out his Excommunications. *Si Excommunicatus veniret, Excommunicatus abiret.*

1688. There was nothing discours'd of, but *Passion, desire of Domineering, Usurpations of the Court of Rome.* The Holy Father was contemn'd and slighted, as a man of a weak and shallow Pate, not able to bear the burthen of *Affairs*, and sometimes they call'd him declar'd favour and Protector of the *Quietists* and *Jansenists*. In short they Curs'd and Anathematiz'd him in exprefs terms. *A Curse and Anathema*, says the Writing, on all those, who either through *Interest or Capricio* trouble the correspondency that is to be between the *Priesthood* and the *Royalty*, who seem to have no other Prospekt but to raise *Schism* in the Church, and with fatal Divisions to disturb the Peace of all Europe, which has been procur'd by the Wisdom of our *Invincible Monarch*.

That which was more to be wonder'd at was, that *Lavardin* caus'd both the Plea and the Decree to be fix'd upon the Doors of the *Vatican*. The Pope surpriz'd at such an act of daring presumption as that, forbid all the Churches to admit the Priests who had officiated in the Parish of *St. Lewis*: And one poor Almoner, belonging to the Ambassador, having taken a walk imprudently toward the *Vatican*, was seiz'd
O 3 upon

upon and clapt into the Inquisition, for having audacionly adventur'd to say Mass in the Ambassadors Chapel. In the mean time, in *France*, the King order'd the Bishops to send for the Superiors of the Convents, in their Diocesses, and to forbid em under rigorous Penalties to suffer any one of their Monks to write or teach any thing contrary to the Rights of his Majesty, or the differences between him and the Pope. The Archbishop of *Paris* among the Rest, zealous as he always uses to be, for the Kings Interest, put this Order exactly in execution. He chose to that purpose for his Official one *Cheron*, a man learned and fit for business, whom he sent to all the Conventual Houses, to let 'em know the Kings intentions. And indeed the Generality of the Ecclesiasticks, as well Monks as others, surrender'd themselves to that blind obedience that was expected. Only some three or four Doctors of the *Sorbonne*, and some Capuchins and Dominicans took the Popes part: but they were reduc'd to reason by a Privy Signet Letter, that sent em to make a noise above a hundred Leagues off: upon which all the rest lay'd their Fingers upon their Mouths.

The

The Pope, inform'd of all this, would not make use of his Ecclesiastical Thunders, for fear of exposing 'em to the derision of a Prince that little regarded 'em; but rather desiring to find out some expedient for an accommodation, he order'd Cardinal *de Estrée* to be acquainted, that he would willingly hearken to him, in reference to the Differences which he had with the Most Christian King.

The Cardinal answer'd the Pope, that he was infinitely oblig'd to his Holiness for his particular goodness toward him, and that he was at his wits end to see that he could not correspon'd with it, the King his Master having ty'd up his hands in this Affair, and forbid him to meddle with it so long as his Ambassador was at *Rome*.

An answer so dry and sapless, did not however extinguish his Holiness's desire to contribute all that lay in his power toward an Amicable conclusion of this Contest, and touch'd with the misfortunes which his Excommunication would bring upon Christendom, through the King of *France* obstinacy, which he had made appear by so many publick

Acts, he resolv'd to take it off. By this means St. *Lewis's* Church became free to all the world, and as well *Italians* as *French* resorted to it. This manner of procedure was lookt upon as a great Weakness in the Holy Father, and a most inexcusable want of Courage, after such a Stiffness as the Pope had shew'd : but if we rightly consider things, we shall find that the Pope never did a more prudent Act, nor more charitable, or more becoming the Vicar of Christ. He knew those spiritual Weapons, so terrible to all the truly faithful, were not put into his hands but only to reduce under obedience such as obstinately stray'd from the Truth ; and to prevent others through a holy fear from following their Example. For these reasons therefore he thought it behov'd him to make use of 'em upon this occasion, piously perswaded, that Corruption and Error were not got up to that high degree in *France*, as to be insensible of such Celestial Chastisements. But when he saw they had not that success which he expected, rather quite the Contrary, that his proceeding in that manner, how just so ever it were, had exasperated the minds of men against

gainst him; that all the Clergy was ready to revolt, and that he had all the reason in the world to be afraid of a Schism in the Church, he relented on a sudden, to stop the Torrent of Perdition. He never consulted Flesh or Blood, but without any regard to what all the World could say of him upon such a Relaxation, he thought it his duty to sacrifice a vain point of Honour to the Glory of God.

During these Transactions the Elector of *Cologne* dy'd, leaving three fair Episcopal Principalities vacant, and several pretenders to 'em. The Cardinal of *Furstenburgh* was one of the first that appear'd upon the Stage. He was already Coadjutor in the chiefest of these Principalities, but he had not been confirm'd by the Pope; and so all things were to begin again. And indeed twas he who lost the most by the quarrels between *France* and *Rome*.

For the Pope who perfectly well knew which way that Prelate was devoted, never minded the doing any thing for him at such a time as that. So that the Cardinal, who was not ignorant of his condition, wrote several times to *Father la Chaise*, and endeavour'd to make him

O S sensible :

sensible that the Affair of the Franchises could not be of that importance to the King as a concern, which indeed was the concern of all the Lower *Rhine*, and of something more then that; and therefore that it would be convenient to release it to the Pope, at least for some time till the King might be more at leisure to reassume his Challenges. The same things were likewise several times represented to the King by Prince *Ferdinand* of *Furstenburgh*; and certain it is, that the King had given way, if *la Chaise*, who mortally hated the Pope, out of a desire of revenge, had not diverted him, telling him, that he might if he pleas'd himself procure the Election of Cardinal *Furstenburgh*, without having recourse to such a burdensome expedient: That there needed no more for that purpose, then to let the Chapters understand his pleasure; or to make the business more sure, he might order some of his Forces to advance that way: which the King did, under pretence of securing to the Capitulars the Freedom of their suffrages; but in reallity to deprive 'em of it, and force 'em to comply with his good Will and Pleasure.

His Ambassador *d'Avaux* declar'd at the same time to the Sates of *Holland*, that his Master understood that the Three Chapters were to be left to their free choice; and that no Prince was to meddle in their Affairs; and therefore he threaten'd that if any Prince should pretend to busie himself in what concern'd him not, he would be ready to side with the Chapters that were interrupted and injur'd in their Rights.

But nothing was so pleasant, as the compliment which his Envoy made to those of *Liege*. He told 'em, that the King his Master out of that Affection and Friendship he had for 'em, had sent ten thousand men to quarter near their City, at a vast charge, to support 'em in their freedom of Election; which however, he hop'd would be in favour of Prince *William*, Cardinal of *Furstenburgh*; otherwise that he could not forbear to put 'em in mind, that the half of their City depended upon the County of *Chini*, which belong'd to him.

These menaces, how terrible soever they were, how ever wrought little other effect, then to make the Chapter incline, not to Cardinal *Furstenburgh*, for they lookt upon him as an Enemy of their

their Country ; but in favour of Cardinal *de Bouillon*, whom they offer'd the King several times, to Elect.

But Father *la Chaise* put a spoke in his Wheel. He was *Bouillon's* Enemy ; and therefore without ceasing laid before the King, that if once that Cardinal should arrive to that degree of Sovereignty, he would infallibly call to mind all the acts of Injustice that, as he pretends, have been done his Family, and his late Imprisonment in the *Bastille*. He supported all this with the secret causes of that Prelates disgrace, which made a deep impression in the Kings mind, and put him in fear in earnest, that if he should once come to be Prince of *Liege*, he would presently side with his Enemies. However it were, we know not, but we have since found that *la Chaise* was no Conjuror, in regard we have seen by what that Cardinal did at *Rome*, how faithful and Affectionate he was to the King.

I have formerly said that Father *la Chaise* did a great deal of Mischief, but no body any good ; which, to speak generally is very true ; but as there is no general Rule without Exceptions, there may be found an Exception in this, as

well

well as in others; and the Count of *Marce*, Nephew to Madam *Maintenon* affords us one. He fought in Marriage the Daughter of *M. de Boisfranc*, Superintendent of Monsieur's House; but turn'd out of his Place by reason of his Rapines and Extortions. Father *la Chaise* was very much his Friend, and therefore Madam *Maintenon* desir'd him to assist her toward the concluding of that Match, which otherwise they durst not propose, in regard the young Lady had refus'd the Duke of *Roquelaure*, when the Duke his Father was at the highest of his *Gandeur*. However she had a great Portion to the value of eight hundred thousand Livres, which was a Sum sufficient to tempt a more considerable Nobleman, than the Count of *Marce*. He therefore lookt upon the Lady as one that might be the making of him; and thought he could never make the Confessor amends for the great pains he had taken to bring about the Match: tho he did nothing but what he was bound in gratitude to do. For Madam *Maintenon* had done him greater services than that, and he stood in need of her assistance every day.

But

But we cannot say the same in reference to the Marquis of *Richlieu*, a person of as little Reputation as ever any at Court: ill shap'd, and very slender witted; yet marry'd about two years before to one of the Loveliest and the Richest Heiresses of the Kingdom, *Mademoiselle de Mazarin*, Daughter of the Duke of *Mazarin*, who married one of the Cardinals Nieces, upon condition that he should assume the name and Arms; for, as for this man, he was the Son of *Marshall de Meilleraye*, Governor of *Brittany*. Every body knows how he liv'd with his Wife, by the report of several Stories, and therefore we shall say no more, but only this, that by that Marriage he had two Children, a Son who is called the Duke of *Meillaraye*, and a Daughter, the Lady we are now speaking of. In regard she was very much like her Mother, both in the Features of her Face, as in her Humour, and that the usual Proverb in the Duke of *Mazins* Mouth was, *That good Doggs hunt by Kind*, he was very much afraid that he would likewise no less resemble her in her Life and Behaviour. To prevent this, he resolv'd to keep her so short, and to bestow such a vertuous Education upon her

her in her Infancy, as might vanquish the proneness of his Daughter to evil. To this purpose he always kept her in Nunneries; in the custody of Good and Religious Governesses, who discours'd to her of nothing but God and his Saints; and for recreation, read to her nothing but the Lives of *St. Reine*, or *St. Catharin of Siena*, who had deserv'd so much by her Devotion as to be marri'd to Christ himself, who descended from Heaven on purpose to espouse her. Now tho all this bigotry did no way agree with her Genius, she was forc'd to be contented with it, till she came to be Seventeen or Eighteen years of Age. At what time the Bent of her Wit and disposition beginning to fix, she grew wily and cunning, and began to converse with the young Nuns that were less reserv'd, who discover'd to her many things of which she was ignorant before, procur'd her Romances and Novels, and many times the Courtship of Young Gallants. Of which the Duke being inform'd, he resolv'd frequently to shift her from one place to another, to the end she might not have time to enter into familiarities: besides, he never consult'd her but to the custody of cer-
tain

tain old Nuns, of whom he was secure. But what signifi'd all these precautions to force back the nature of an Amorous young Girl, that glori'd in deceiving her Overseers, and thought it no less necessary to boot. I saw her at *Hennibout* which is a Government in *Bretagne* belonging to her Father. He had plac'd her in the Abby *de la Joye*, under the Tuition of an Antient and vertuous Matron, call'd *Madam de Pleve*, who was own Aunt to the Dutches of *Portsmouth*. There for some Months the Orders of the Duke of *Mazarin* were exactly obey'd, and she was kept very close. But in a little time she had so well learnt to win the heart of her Governess, and the other Nuns by her Flatteries and Complacencies, that they thought it not so reasonable to be so rigorous and so severe, to so amiable a young Girl. But he that contributed most to her liberty was one Father *Cronier*, Director of the Convent, and Confessor to *Madam de Pleve*, in whom she had as great a Faith as in *St. Bernard* himself, the Founder of the Order. This Monk was fallen in Love with *Mademoiselle de Mazarin*, and left nothing omitted to please her. He put himself into red habit, carefully

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cleans'd his Teeth, and cast as many smirking looks upon her as a young Gallant in a white Perriwig could have done. The young Lady who the very first time took pleasure in hearing the Gayities of his wanton Addresses, nere gave him so much as a frown, but man- gre the greasie Fatt, which is insepara- ble from Monks, she thought 'twas bet- ter to have a greasie swaggbelly'd Lover then none at all. 'Twas observ'd also that she went drest more then she was wont to do, when she was to see him, and that their Cheek-by-jowles lasted a long while. This half-Inclination last- ed till she had got her Arms at Liber- ty, and that it was permitted her to be visited by Sparks and Gallants of this World. But then she found such a dif- ference between them and Monks, that she utterly and without compassion a- bandon'd the poor and unfortunate *Bernardin*, who was ready to dye for Madnefs. I never saw a young Girle so wild. She would come sometimes into the speaking-room, in the Habit of a Nun, with her vaile over her face, and tell those that stay'd for her, that *Ma- demoiselle de Mazarin* was very ill, and could not come to 'em. At other times she

she would appear in Man's Apparel with a huge Perriwig and a Hat and Plume of Feathers ; and in that disguise would play a thousand apish Tricks, and what ever habit she had on, her wild Humours were still the same. She frankly confess that the sight of a Hat rejoyc'd her, and that nothing was so Melancholly to her as Company without a Hat. But she told me one day a thing that was much more pleasant then that. We were talking one day of the excessive Devotion of her Father, at which time she never scrupl'd to call him Fool and Visionary, and recounted to me, that while the Duke and the Dutchess liv'd together, he would never lye with her, before she had repeated a whole Rosary in his presence, and had been at Prayers with him every Evening upon her Knees, which together with the Litanies of the Virgin, lasted at least an Hour : So that, said she, the poor Lady my Mother, for want of Patience, was often forc'd to go without her Husbands kindness.

This was the Character of *Mademoiselle de Mazarin's* Genius, who seeking all manner of ways to free her self from the slavery wherein she was confin'd, took a passionate fancy to a young

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Gentleman who had no other good qualities to recommend him, but only that he was the Son of the President of the Parliament of that Province: and that was no great matter. For there are some of those Presidents that make no great Figure: nevertheless the business was gone so far that measures were taken to marry her privately, and get her out of the Convent, over the Walls that joyn to the River, where there was a Bark ready to convey the two Lovers to a Bark that was hir'd on purpose to carry 'em into *England*, where the Dutchesse of *Mazarin*, protected by the Queen her Kinswoman had promised to receive her. This hairbrain'd project was just ready to be put in execution, when Providence that takes care of Madfolks and Children, disappointed the contrivance, by means of the confidence which they put in the Seneschal of the City, from whom they expected assistance. He promis'd to lend 'em two thousand Crowns, and by that means delay'd 'em fifteen days, while he in the mean time gave notice to the Duke, who came Post to *Hennebond*, and took his Daughter from thence, not without letting her taste of his displeasure in the terrible

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Reprimands that he gave her. Afterwards he carry'd her to *Paris*, where he lockt her up among the Capuchins; hoping she would be there more strictly kept, as being a House that observ'd an exact Austerity, and where there would be always a watchful Eye over her. He also most devoutly recommended her to the custody of the Bless'd St. *Clement*, who arriv'd there a little before, and who in all the usual forms accusom'd among the Saints, was to signalize his coming by some authentick favour. But all these precautions prov'd fruitless: for the Female Capuchins being in a hurry upon the change of their House, could not so diligently look after their Prisoner but that she ran away with the Marquis of *Richlieu*; at least the Monks told the despairing D. of *Mazarin* so, who went to throw himself at the Kings feet, & baule out his misfortune all over the Court: which serv'd to make sport for those unlucky waggas that lye in wait for such opportunities.

But perhaps he would not have made so loud a noise had he known the truth of the story, for you must know that his good Friend Father *la Chaise* was the occasion and contriver of it. He is re-
lated

lated to the Abbess of the Convent, and spar'd for no pains at this time to persuade her that the Duke of *Mazarin* was a Churl or Cynic, that would make his Daughter run mad, if he had her much longer in his keeping. That a Young Lady of her condition was not to be so rudely dealt with; and that assuredly the least mischief that could befall her House would be this, that she would dishonour the Convent by some Foppish Trick or other: to prevent which, the best way would be to marry her privately, and send her to her Mother, till the Duke could be brought to hear reason, which he would undertake himself to do. After which he propos'd the Marquiss of *Richlieu*, which the Abbess at first did not think a suitable match; nevertheless, she submitted to his Reasons. What do you find a miss in the Marquiss, said he, is he not descended from Wedlock equal to that of the Duke of *Mazarin*?

It may be he is not so rich; but good Cousin, be pleas'd to consider, that the riches of this World are but Vanities; and when the eternal salvation of a soul is the thing in question, as it is now the case of *Mademoiselle de Mazarin*, we

we are not in the least to insist upon Wealth.

Thus the business was concluded between the Father and the Abbes, and the Bishop of *St. Malo's* was in the Plot. For that Bishop, who has actually a Wife and children living, many times busies himself with other matters besides saying his Breviary, and was one of the Principal Actors in that Comedy.

There upon the Marquis of *Richieu* was presented to the fair Lady, and the marriage discours'd of at the same time. 'Tis true likewise, at first his Meanness and his want of Wit did somewhat displeasure her, but at length she rather chose to accept him than to live all her days in a Cloyster. Presently she was married in the Convent it self, and the Prelate before mention'd perform'd the Ceremony. Which done, they procur'd a Man's Habit for the new Marchioness, and in that dress she went into her Husband's Coach. They drove directly to *Cours la Reine*, where they found one of the Bishops travelling Coach ready, which carry'd 'em to *St. Denis* where they took laid Horses, rode Post to *Calles*, and thence got over into England.

But some scrupulous persons, that would have an Author give 'em an account of every thing he sees, will ask me perhaps, how Father *la Chaise* came to intrigue himself so far in this Affair? I can say nothing as to that, unless it were perchance out of his Affection for *Madam de Mazarin*, who was his Patron and his Benefactors Neice. It might be also that the fifty thousand Livres which the Marquis of *Richlieu* charg'd upon the Banker *Grusle*, for his Brother *M. la Chaise*, might contribute something toward the matter. For he knew not well other wise how to raise the money which he was to pay for Captain of the Guards of the Gate, which he had purchas'd of the Marquis of *St. Valier* for four hundred thousand Livres; which was a cheap penny worth, considering it had been sold for five hundred. However 'twas too much for a Begger as he was to raise: and if beside the fifty thousand Livres, the Confessor had not made a shift to sell some Benefices in hugger mugger, he had never had, as now he has, the Keys of the *Louvre* in his Custody.

But

But let us leave these trifles, and proceed to Affairs of greater consequence. About this time *Monfieur Sebret*, Envoy Extraordinary to *Siam*, return'd home, and with him came *Father Tachart*, a Jesuit, Ambassador from the New Convert, to his Holiness, and his Most Christian Majesty. He was accompani'd by eight *Mandarins*, who attended him as his Gentlemen. This *Father* brought to the King the Ratification of the Treaty of Alliance made with the King of *Siam*, by virtue of which that Prince surrender'd into his hands several Places of great Importance. The *Chevalier Fourbin* return'd also in the same Vessel : whose too great favour had render'd him odious to *M. Constance*, who was afraid of being thrown out of the Saddle by him, and therefore could no longer suffer him in Place. So that *Fourbin* was forc'd to give way to the strongest, and be gone. But this giving way did not satisfy the others Ambitious and Revengeful spirit. He wrote therefore to *Father la Chaise* upon this Subject, complaining highly of *Fourbin*, calling him *Braggadocchio* and *Bontefeu*, who setting a high value upon himself, yet having

a very small Fortune, was more like to
 spoyle then accomodate Affairs. How-
 ever fearing he should not be believ'd
 upon his word, and that his Majesty
 should resent the ill usage of the Che-
 valier, he engag'd Father de Fontenay,
 Superiour of the House of *Siam*, to write
 in the same stile, wherein he serv'd
Constance so well, that the poor Che-
 valier, tho Nepew to the Bishop of *Beau-
 vais*, was glad of a Fregate of twelve
 Guns, after he had been Admiral of the
Siam Seas. More then this, they seiz'd
 all his Baggage in *Britagn* under pretence
 of goods that were lyable to pay Cu-
 stom; nor could he get 'em again with-
 out a great deal of trouble, after they
 had been search'd and detain'd above
 six month. But 'twas no wonder they
 were so kind to the *Sieur Constance*, in
 regard he was the Man to whom the King
 was beholding for all the Power which
 he has in *Siam*.

This Man was a Grecian by Birth,
 born at *Cephalonia*, an Island belonging
 to the *Venetians*, of very mean extracti-
 on, tho Father *Trachart* will have him
 to be the Son of the Governour; where-
 in he is much deceiv'd; for I have been
 at *Cephalonia* my self, and know his Fa-
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mily. His name is *Constance Queralcky*, and not *Phancon*, as the same Father asserts : or if he assum'd that name, it was only the better to conceal himself. Now in regard he was reduc'd so low as to beg Alms, his Mother got him to be a Ship-Boy in an *English* Vessel, where he was instructed in the *Protestant Religion*. Afterwards he came to be a common Seaman, and as such a one went to the *East Indies*, where it was no difficult thing for a young fellow that had wit to get money, with which he traded for himself, and in process of time was Consul for the *English*. By that means he became known at Court, and particularly at that of the *Baccalon*, or Prime Minister of *Siam*, who at the end of his Consulship took him for his Secretary. In that Employment he won the very heart of the *Boccalon*, and he the Affection of the King by his Secretaries management ; so that offering to undertake an Ambassy at half the expence which the Moors requir'd, he was sent, and upon his return, the *Boccalon* being dead, he was preferr'd in his Room. At that time it was, that the Jesuits perceiving how useful he might be to 'em, ceas'd not to haunt him, till they had over rul'd him to quit

quit the *Protestant Religion*, which he
 shew'd before Father *Thomas*, and Father
Maldonmar ; who immediately wrote to
la Chaise , joyntly with Father *Verbiest* ,
 and then propos'd to him the Project of
 settling the *French* in that Kingdom,
 and by consequence the ruin of the *Dutch*
 Trade in that Country. This design
 pleas'd the King, and Father *la Chaise*
 was order'd to write a Letter to *Con-*
stance , congratulating his Conversion,
 and withall to send him a Prayer Book
 richly bound. Good God ! how was
Constance over joy'd when he saw him-
 self prevented, and sought to by a Great
 King. He answer'd the Kings kindness
 with all the marks of Protection that he
 was able to afford the *French* ; and be-
 sides that, he wrote to his Majesty to
 offer him his most humble Service, pro-
 fessing withall that he should be always
 ready to undertake any thing in order
 hereunto. He did the same to M. *la*
Chaise , with whom he engag'd himself
 from that time forward to hold a most
 intimate Correspondence : and to shew
 that he intended to be as good as
 his word, he insinuated the Jesuits into
 the Kings favour, by means of the Ma-
 thematicks, which won him to that de-

gree, that he suffer'd 'em to Convert his Subjects in his very Court ; and more then that, he bid 'em not be out of hopes of Converting himself. And upon these hopes it was, that Father Couplet, a *Dutchman* born, was sent into *France* with two men, who styl'd themselves *Mandarins*, to hear what was become of their Ambassadors, tho the King of *Siam* never dreamt of any such thing. This was so concerted, to tempt his Majesty to send an Embassy thither, which no body could take an occasion to comment upon, or tax him from thence for having beg'd the Friendship and Alliance of the *Indian* Prince.

Father Couplet had long and frequent Conferences with *la Chaise* concerning this Enterprize, and shew'd him the great advantages that would redound to the Society, which could hope no less then to engross the greatest part of the Immense Wealth which lies in the Pagods of those Countries. And as for his Majesty, not to speak of the great Honour it would be to him, to have procur'd the Conversion of a Kingdom so far distant, he had all the probabilities imaginable to make himself Master of it in time, if the King of *Siam* could

be once perswaded to admit *French* Forces into his Country, upon pretence of defending him against the *Hollanders*, after they had once perswaded him that they were his mortal Enemies, who only sought an occasion to poure themselves into his Country and compleat the Conquest of it; the business of *Bantam* very much assisting 'em to make him give credit to their Story. The Father added, that this design would be so much the more easie to the King, in regard the *Indians* being nothing near so well train'd in War as the *Europeans*, they could not make any formidable resistance, unless they were first instructed and exerciz'd by the *French* who were perfectly skill'd in military Discipline. But in regard the King was a Prince extremely Generous, and who made renown the only mark of all his great designs, it might be readily believ'd that he would not be sparing of Commanders and Officers. This, said Father Couplet, is the Posture of Affairs which seem to me to be in such a very good condition as not to be neglected. For in short, altho there be no great likelihood of subduing this Empire so soon, yet the King will have always one great

advantage by this means, viz. to be a perpetual Thorn in the *Hollanders* sides, and so settle a good Trade for his own Subjects. However certain it is, that if the King undertakes this business, he will prove more successful then I dare promise to my self. M. *Constance* may be safely rely'd upon; for he is a man who is already at our beck: and a few more Caresses and Marks of Distinction from the King will bring him entirely to his Devotion.

Father *la Chaise* being thus convinc'd, himself, easily overrul'd the King, who appointed the Chevalier *de Chaumont* for his Ambassador, and gave him six Jesuits learned in the Mathematicks to accompany him. Father *la Chaise* wrote also to Father *Verbieft*, at *Pequin*, to recommend 'em to him, and that Letter was made publick: however there is no credit to be given to it; for it was a counterfeit Piece, to hide from the Eyes of the World their old Practises and designs.

In the mean time the *Hollanders*, who suspected the worst, engag'd Sultan *Agri*, King of *Bantam* to refuse the French Ambassador all manner of Audience, Relief or Harbour in his Ports, and to send him

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him Orders to depart his Roads, so that he was constrain'd to continue his Voyage for *Siam*, where he was well receiv'd: and when he went away he left the fore-mention'd Chevalier *de Fourbin*, whom the King desir'd to have for his Lord High Admiral, and in the Presence of the Ambassador gave him a Magnificent Scimitar, which is the Present which he makes to all his Generals. At the same time, he sent Ambassadors to our Monarch, who were receiv'd with extraordinary Magnificence, and who were carri'd over all the Conquer'd Countries to imprint in 'em a high Idea of *France*. They concluded a Treaty of Alliance with his Majesty, and carry'd away with 'em a great number of Officers and Souldiers of the Kings Guards for the King their Master, who had but a very ill time of it. For the then King of *Siam* coming to dye, and his Successor not enduring to be a King only in shadow, while the *French* who were Masters of all his most considerable places were the real and substantial Kings, caus'd his Subjects to fall upon 'em pell mell and put 'em all to the Sword, especially the Jesuits. 'Tis true some few of the *French* escap'd and fled to the *Hollanders*

who were so generous as to Protect 'em, tho but a little before they had been with their Men of War to attack *Paramaribo*, with a design to have made themselves Masters of *Surinam*, from whence however they were repuls'd and forc'd to retire with loss.

Thus unfortunately ended the business of *Siam*, which had been carrid on by the Jesuits, and undertaken by the Counsel and Advice of *la Chaise*, which cost the King above three Millions, and the Lives of above two thousand Men. Now then let us return to *Europe* again. The King of *England* being resolv'd to abolish the *Test* and *Penal Laws*, set forth a Declaration for *Liberty of Conscience*, and order'd the Archbishop of *Canterbury* and the rest of the Bishops, to cause the said Declaration to be read in all Churches of their Diocesses at the end of Divine Service: but the Bishops refusing to give obedience to the Kings Commands, several of 'em who alleadg'd that it was contrary to the Laws of the Land and their own Consciences, were sent to the *Tower*; and orders given to proceed against 'em according to Law. The King therefore finding he could not compass his ends this way, took another

course;

course; which was to send Commissioners all over *England* in order to persuade the people and Magistrates to admit of this new Imposition. But they returning and declaring to the King the little inclination which they found in the People to so great a Change, and that they did not believe that any of the Justices of the Peace would consent to it, the King enter'd into a design of laying aside all the Magistrates in the Kingdom, that refus'd to yield him Obedience in this particular. As bold a Project, as ever was; but in my opinion not to be compar'd with the rashness of the means which he went about to make use of, to bring it to pass. He knew he could not do this unless he had a good Army on Foot, ready, and in a condition to second his commands, and in which he might confide. This was a Gordian Knot: but he thought to have cut it easily, by forcing all the Officers to change their Religion, especially those of the Fleet, which he thought would be of more use to him. Thereupon he began to send his Monks and Priests on board the Men of War, with orders to say Mass: which they went roundly about to have done: but the

Seamen all in an uproar, presently seiz'd upon their persons and would have thrown 'em over board, had not their Officers interpos'd their authority to save those miserable Creatures, who were sent packing out of the danger. The King of *England* judging advantageously of the deference and respect of the Officers upon this occasion, resolv'd to make the best of it. To that purpose he went aboard the Admiral, and order'd all the Officers to bring their Commissions thither. After which he declar'd to 'em all, that it was his pleasure that they should quit their old Heresie and embrace the Roman Catholick Religion. To which the Officers made this resolute answer; that they were ready to obey him in all those things that were just and reasonable, but that they would never betray their Consciences. The King would fain have perswaded 'em that what he requir'd of 'em was neither contrary to Justice nor Religion, and that he had no other aim then to procure the salvation of their Souls. But finding he could not bring his design about, he declar'd to 'em that he would give 'em no longer than twenty four

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four hours to consider of it; after which, he would take away the Commissions of all such as would not obey his orders, and so away he went. However finding 'em as resolute as before after the time expir'd, he told 'em 'twas an Affair of two great importance to be resolv'd in so short a time, and therefore he granted a longer respite. I must confess I cannot comprehend what King *James* thought of himself to undertake an Affair of this nature in so short a time, and with so much huffing Haughtiness. How! — in six Months to stuff his Capital City with Monks and Fryars; to take away the Colleges of *Oxford* from the Protestants; to settle the Catholics in their Churches! Give *Liberty of Conscience*, abolish the Test and Penal Laws, which the *English* look upon as the Touchstone of their Religion! Imprison their Bishops, for whom they have so high a Reverence! Threaten the Magistrates to turn 'em out of their Places! and lastly to order all the Naval Officers to change their Religion in 24 hours upon pain of losing their Commissions; and himself to go aboard the Men of War, in the midst of 'em, to give his commands, in Person, at a time.

time when he was hatching to impose a suspected Prince upon em, is that which Posterity will hardly believe. He must needs be a great Enemy to his Repose and his Grandeur, who labourd after this manner to ruin both. Who ever drove the Chariot of Arbitrary Power thus *Jehu*-like? The *Most Christian* King, who perhaps has done as much as any other before him, durst never carry it so high. But King *James* thought himself to be a *Hercules*, a *Mars*, who was able of himself to subdue a whole Nation. Now if he had continu'd to make good this character of Authority and Undauntedness, we should have said that all this had proceeded from a Courage truly Heroick; but he flaggd, when adversity befell him, and all that can be thought or said the most in honour of him is this, that all that while he was seeking for a Crown of Martyrdom.

While these things were thus transacted in *England*, they were preparing for War in *France*. For the Pope had granted a Bull to dispence with Prince *Clement* of *Barvaria*'s Age; and in regard he was the most formidable Competitor with Cardinal *Furstenburgh*, 'twas greatly

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greatly to be fear'd that he would be prefer'd in the Chapter of *Cologne*; more especially because the Pope oppos'd the latter. Thus the Business of the *Franchises*, that signify'd nothing in the Main, was at length very prejudicial to the King: for he drave it on with that Passion, that he forgot the Cardinals Interests which were more substantially his own. And tho the Cardinal had often enough implor'd his aid, and frequently written to *la Chaise* about it, he never thought it worth his time to hearken to him, till the Pope had granted Prince *Clement* a Dispensation. But then the King reflecting severely what a considerable advantage the advancement of the Cardinal would be to him, began to think of it in good Earnest, and to that purpose wrote a submissive Letter to the Pope, which he order'd the Cardinal *d'Estree* to deliver to him. He also made very advantageous offers to *Raimondi*, the Popes Nuncio upon condition that his Holiness would give his confirmation to Cardinal *Furstenburgh*, and take no notice of Prince *Clement*. But the Pope, who could not rely upon the King, considering the affrontive usage which he had receiv'd at his hands, remain'd
in-

inexorable, and had the satisfaction to see himself sought to with as much respect, as before he had been treated with disdain and contempt. In short, whithin a few days after he gave out a Bull of Eligibility for the young Prince, not having vouchsaf'd so much as to see or to hear the Agents for Cardinal *Furstenburgd.* He also forbid his Envoy to stile himself from that time forward *Agent for the Elector of Cologne.* Who finding that he could not be admitted to Audience, caus'd Placarts to be set up in all the Corners of the Streets, containing an Appeal to a future Council, in the name of his Master, against the Abusive Proceedings of the Pope. But the Cardinal knew that if he stay'd for justice to be done him by the future Council, he might wait long enough for that which would come too late.

At the same time news was brought to *Rome* of the election of the Baron *d' Elderen* to the Bishoprick & Principality of *Liege*, of the Baron of *Plettenburgh* to that of *Munster*; who both sent to the Pope, to desire their confirmations, which were forthwith granted ~~em~~ accordingly.

All

All this ill success vext the King of France to the Soul; who then too late to his cost acknowledg'd the irreparable errors which he had committed. The first in spending so much time to support with that heate as he had done the Right of the *Franchises*, and loosing the opportunity of having an Elector at his Devotion. The second, in obstinately insisting to have *Furstenburgh* made Bishop of *Liege*, and refusing the Election of the Cardinal *Bouillon*, to which the Chapter had so many times endeavour'd to gain his consent. So that he could not forbear manifesting his displeasure against *la Chaise*, by whose advice he had been guided more then by any other mans. In so much that he told him in very harsh language, that never any business that was manag'd by a Jesuit came to good: And that it would be better for em to mind their *Padagoging* in their Schools, then to meddle with State Affairs. After which he was above a month before he would so much as speak to him again; so that the Father thought himself lost forever.

He came to Madam *Maintenon* all in an Alarum, importunately beseeching her to speak to the King in his behalf, who

who went about to make him answerable for the ill success of his Affairs: And yet, Madam, said he, you can bear me witness, that there is no man more purely zealous for his Majesty than my self, and that for these twenty years I have labour'd day and night in his Service without taking any rest. You know it Madam, you have seen with your eyes the greatest part of what I have done; Nevertheless, as the reward of all my labours, the King forsakes me quite forlorn, and treats me as if I had betray'd him and his Kingdom; and all this, because the business of Cardinal *Furstemburgh*, wherein God knows, I took a world of pains, has not succeeded to his wish. Tell me, reply'd Madam *Maintenon*, what's the reason you have thus engag'd him in a War, the consequences of which are enough to be fear'd? could you be ignorant that the advancement of Cardinal *Furstemburgh* to the Bishoprick of the Deceas'd Elector of *Cologne* might have secur'd us against the League of *Ausburg*, which is now pouring down upon Us, like a flight of Vultures. For in short, when once the *Hollanders* Arm, it is a signal to all the rest. Oh! Madam, reply'd

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ply'd the Father, they were well beaten in the preceding War, tho *England* did not take our side; what may we not then assure our selves now *England* and we are joynd together. The King of *England*, reply'd Madam *de Maintenon*, has need of his Forces at home; and believe me he is in no condition to succour his Neighbours. Let it be never so little reply'd the Father, it will be always something. After all, the King is in a condition to prevent his Enemies by a strong Invasion of the *Rhine*, and by renewing his Alliance with the *Turks* will find 'em work enough. But suppose nothing of all this were true or probable, must I bear the blame of a misfortune, which in good Policy could not be prevented? I do not say so, reply'd Madam *Maintenon*, interrupting him, but that his Majesty ought to have regard to the integrity of your intentions, and the services which you have done him, and should restore you to his favour. I promise you to do my utmost, and I make no question but easily to bring it to pass: for the King is a person of too much reason, not to consider the Fatality of the Thing. Never then torment your self so much, but assure your self

self this storm will soon blow over: You are not accusom'd to Disgraces. No indeed Madam, answer'd the Father, and I must confess, 'tis a very hard case, to see my self thus ill treated by a Prince, to whose Interest I have without the least scruple of Conscience sacrific'd the Church, the Holy See my own Order, and my self to boot: and so saying the Tears dropt from his Eyes, as big as Pearls, such was his Greif and Anguish of mind.

But Madam de *Maintenon* spoke to the King in his behalf, and within a few days he was admitted, and his Oracular Counsel as much consulted as ever.

The K. sent to *Rome* the *Sieur de Chauls* to deliver a Letter to his Holiness, touching the differences that were between 'em, but the Pope refus'd to receive it, so that Cardinal *d'Estree* was constrain'd to Print it. In the mean while the King seiz'd *Avignon*, and threaten'd to enter *Italy*. He also forbid Cardinal *Ranucci* to stir out of *Paris*; and told him he should have the same usage as his Ambassador met with. And in regard the King was afraid least the Pope should come to excommunicate him together with all the rest of his Subjects, to prevent

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vent that blow, he appeal'd to a future Council, in reference to all whatever the Pope might do against him, and confirm'd his Appeal by a Decree of Parliament.

In the mean time great Preparations were made for the War on every side. The *Hollanders* more especially set forth a potent Fleet; which gave great jealousy to the Kings of *France* and *England*, who were both perswaded that these preparations concern'd Them.

Their Ambassadors therefore presented Memoirs to the States, to represent their just suspicions, upon their setting forth such a Fleet, and at a season when others began to lay up their Ships, and therefore they desir'd their *High and Mightinesses* to let 'em know to what end all these preparations tended. The *French* Ambassador added, that he made no question but that their Fleet was design'd against *England*; but if it were, his Master declar'd that the strict Alliance and Obligations that were between that Prince and Him, would not permit him to suffer such an Innovation, without succouring him with all his Forces; of which he was willing to give 'em notice, before it came to open War, to
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the end they might not plead ignorance. He told 'em moreover that the King was resolv'd to uphold the Cardinal of *Farr-Benburgh* and the Chapter of *Cologne* in the full and free enjoyment of their Rights and Priviledges, against all that should give 'em any disturbance. And in regard he was inform'd of new motions and new Cabals to their prejudice, he was no less desirous to let 'em understand his Sentiments in that particular.

This was the Declaration of the *French* Ambassador, by which it may be seen, that the King was not absolutely ignorant of the *Hollanders* design; at least that his suspicions were conformable to the truth. Nevertheless, through a Fatality, which I apprehend so much the less, because it is not usual for that Prince to be guilty of such failings, he heard the Thunder grumble, and saw the Arm just lifted up to strike, without taking any just measures to ward off the Blow: and upon this occasion where there was no need of any more then following the Light of common Sense, to guard himself from the danger that threaten'd him, it seem'd as if he had been well pleas'd to have it fall upon him

him. In short, if instead of sending the *Dauphin* with an Army to the *Rhine*, had he march'd directly to *Mastricht*; or had enter'd *Holland* by the way of *Bon*, of which the Cardinal of *Furstenburgh* was then Master, as he did in the year 72, or had got ready his own Fleet, as the *Hollanders* advanc'd in their Maritime Preparations, is it not true that the *Hollanders* being oblig'd to look after their own defence would never have permitted the sending away their Army by Sea? For tis in vain to object that the King of *Sweden* had lent 'em Men; and that the Elector of *Brandenburgh* had a considerable force ready to march. Fifteen or Twenty thousand Men would never have been sufficient to stop the Army of *France*; the sole approach of which would have utterly disappointed the great and brave design which they had upon *England*, and which was so fortunately accomplish'd.

But instead of this, the King allur'd by the certain hopes of taking two or three Places, not able to make any resistance, snapt at that Bait, and sent away the *Dauphin* with a mighty Preparation to conquer a pitiful Nook of Land, while on the other side the Prince of

Orange

Orange call'd in by the *English*, and assisted by the *Hollanders*, made sure of three powerful Kingdoms, the preservation of which was of such vast importance to his Majesty, and King *James* his Confederate. In the name of God, was ever such a sottish clumisie mistake committed; or was the like ever seen or heard of since Kings first reign'd and wag'd War one upon another? For my part I must, in this, acknowledge the effects of an unknown and superiour Providence.

By what I have said 'tis apparent, that the end of that year was fatal to two Kings: nevertheless, when the *Dauphin* return'd to Court he was overwhelm'd with Congratulations. All men cry'd out Victory, Victory: the Sovereign Courts, The Magistracy of the City harang'd him; the Poets squeez'd their Braines for Panegyricks, and the King himself spoke his Elogy several times in public before all the World, and he mist but little of having a Tryumph design'd him. For my own part who was an eye-witness of all this, and knew what it behov'd me to think of it, I sigh'd in private to behold the weakness of men, that oftimes Laugh, and Feast, and Daunce,

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when they have much more cause to Weep. I could not think they had so much reason to be merry for winning three Towns the one side, and loosing three Kingdoms on the other. But the *French* are of this Humour; they look upon all things through prospective Glasses; and those things that are to their disadvantage they behold with that end which lessens the Objects, but those things that please 'em they view through the other end that magnifies whatever they see and brings it close to the sight.

However it were the Prince of *Orange* embark'd his men and set Sail. 'Tis true he was a little delay'd by a Tempest that did him some damage; but that being soon repaired he set sail again, and fortunately continu'd his voyage. The news of it arriv'd in *France*, and according to custom, the general report was, that the greatest part of the Ships were cast away, and that the Prince of *Orange* was drown'd; and this rumour was supported by the following *Stanza* of *Nostredamus*, which then made a great noise.

En mil, six cent, Octante huit
Albion sera delivreee,
D'une Emprise mal digreee
Qui ne produira aucun fruit ;
Et par un Accident estrange
Poissons se nourriront d'Orange:

In thousand one, six hunder'd eighty
 Eight

Endanger d *Albion* shall deliver d be
 From a Contrivance lay d but fillilee,
 The fruit of which shall blasted be by
 Fate.

And through an accident by Heaven
 decreed.

The hungry Fishes shall on an *Orange*
 feed.

This was shewn me by an Advocate
 in a most Triumphant manner, who
 told me that I was no longer to com-
 plain of the Fortune of *France*, for whose
 prosperity all the Elements fought. I
 knew not what answer to give him, for
 I had never study d *Nostredamus* : but
 the next day I went to visit my old
 Friend *Cousinet*, a Counsellor in the Par-
 liament of *Bretagne*, a person of Learn-
 ing and good Sence, to whom I shewd
 my

my Propheſie. In answer to which, my worthy friend, ſaid he, I have read the Centuries of this Aſtrologer ſeveral times from one end to the other, and I aſſure you this *Stanza* is not there: 'tis a piece made at random; and with that he told me a Story; how that in the time of *Mazarin's* troubles, he being engag'd in the contrary Party, and the Cardinal doing all he could to ruin him, he made a *Stanza*, which he inserted among the rest, and had 'em reprinted on purpose. He repeated it to me, but I have forgot all but the last Line, which I remember concluded thus.

Les Rouges Rouges le Rouge aſſommeront.

The Red Red, the Red ſhall knock oth' Head.

By the *Red Red* he meant the Parliament, and by the *Red* the Cardinal. Nevertheless, it prov'd as false as that of the Prince of *Orange*. After which, I ſuſpected all the Centuries that were produc'd upon the preſent Affairs.

So ſoon as the Prince was ready to ſet Sail, he put forth a Declaration wherein he declar'd that being ſeveral times

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earnestly solicited by a great many Lords both Spiritual and Temporal, and by many Gentlemen of the English Nation to deliver 'em from a Despotick Power, under which they were ready to be subjected, to the destruction of their Priviledges and the Laws of the Realm, and at the same time to free the Church of England from the Persecution which it suffer'd; mov'd therefore with the misfortunes and the severe Captivity which both Religion and the State were likely to fall under, he could not refuse 'em the Succour which they desir'd. That his intentions were not to invade the Crown, as his Enemies gave out, nor to make any alteration in the Legitimate order of the Succession; but on the other side, that he came to facilitate and procure the Meeting of a Free Parliament, wherein every Member might speak his own Sentiments without Constraint, and all together labour the restoration of the Laws and Liberties of the Kingdom to their Primitive vigour, and the settling Religion in a flourishing condition, as it was before the Kings unjust Attempts, which tended only to the entire Destruction of it. That the Kings of Englands Designs were sufficiently evinced by his strict Alliance with the Most Christian King, and the intimate Union the

was between 'em, tho the King of France had long profess'd himself the declar'd Enemy of the Kingdom England, the United Provinces, and particularly of the Protestant Religion, which he persecuted even to Rage and Frenzie. That it was clear that King James was govern'd wholly by his Counsels, that his Politicks were regulated by his, and that he aim'd at the same ends. And therefore seeing it was the interest of the People of England not to endure any longer such terrible Innovations he hop'd they would receive him as a Friend, who only came to succour and protect 'em and concur with 'em in restoring Peace to the Church, and Repose and Freedom to every Private Person.

This Manifesto no sooner appear'd in England, but he undid in one day all that he had done before. He restor'd the Bishops to their Diocesses, vacated his High-Commission Court, shut up the College of Jesuits and all the Chapels where Mass was publicly said, restor'd the expell'd Fellows in Oxford and Cambridge, and surrender'd back to the City their Charter and their Franchises. Which done, he put himself at the Head of his Army, where he stay'd not long, his heart failing him; and

tho he had promis'd the King of *France* that he would either beat the Prince of *Orange* or dye upon the Spot, yet he forsook his Men and retir'd to *London*, where he said and did many things so unworthy a great and Courageous Prince, such as till then he was thought to be, as surpasses imagination; and when he was alone wept and lamented himself like a man in a kind of desperation. At last, for an accumulation to all the rest, he poorly betook himself to flight, and retir'd into *France*, and so verifi'd the Proverb, *He that quits his Country, loses it.*

As for the Prince of *Orange*, 'tis evident, that he never ambition'd the Crown: and I believe that his intentions were really the same as he declar'd in his *Manifesto*. For first, it is certain he is a Prince [the most stedfast to his Religion of any Prince in the World, and that Religion was the *Primum Mobile* that caus'd him first to act. Besides, 'tis notoriously known, that in the War of 72, he constantly refus'd the offers that were made him both by *France* and *England* to make him Sovereign of the *Low Countries*; and that in his answer to those that made the proposal, he us'd these

these noble expressions, that will remain a Glorious Testimony, to future Ages, of his Moderation and Justice. God forbid, said he, that I should ever think of raising my Fortune and my Grandeur upon the ruin of my dear Country. The same thing also appear'd at Utrecht in the year 75, at what time the Province of *Guelders* being quite broken and overlay'd by the excessive expences they had been at, and not knowing which way to raise new supplies, willingly offer'd to obey him as her Sovereign. But the Generous Prince who saw that what the People did was out of pure necessity, return'd 'em thanks and told 'em withall, that he would be always their Friend, but never their Master. These are stroaks that will appear lovely in the History of this Prince: nor do I well remember where we may meet the like.

In the mean time King *James*, the Queen his Wife, and the suppos'd Prince of *Wales* arriv'd in *France*, where there reception was as great as if they had come the reigning King and Queen upon a Visit. The King gave 'em the Castle of *St. Germain*s magnificently furnish'd, and order'd 'em to be serv'd by the Officers of his Household. He assign'd

'em also a hunder'd thousand Crowns a Month for their expences, and appointed the Guards of his own Body to attend 'em ; besides that, his Court was no less throng'd than that of *Verdilles*. In short, he was almost as much R. at *St. Germain's* as he had been at *White-Hall* : and had it lasted, I should have thought him very happy in his misfortunes. But I know not how, the Courtiers, who saw there was nothing to be got there, slunk away by degrees ; the Exchequer was not so flush as it was before ; so that the Castle became at length such a forlorn Desert, that the King and Queen have been often constrained for want of Company to play by themselves at Chess, for three or four hours together to pass away their time.

Nor did the misfortunes of this Prince render the Pope a jot the more tractable. He deny'd his Ambassador twice the Cardinals Cap which he requested for Father *Peters*, and thought he did him a great favour in promising to afford him a place of shelter. The little indulgence which his Holiness had for King *James* proceeded from his intimate Union with the King of *France* ; for the Quarrel between the two Courts began to fester every

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every day more and more; and it was come to that, that the King fearing least his Holiness should take up some sinister resolutions against *Lavardin*, had caus'd Cardinal *Ranucci* to be seiz'd in the Convent of *St. Lazarus*, caus'd him to be guarded in sight by the *Sieur de St. Olon*, Gentleman of the Chamber in Ordinary, who was put upon him under pretence of keeping him Company: and he stay'd with him, till the Kings Ambassador was got safe out of the Territories of the Church. He left *Rome* in *April*, after he had given notice of his departure to his Holiness by Cardinal *d'Estree*, who declar'd to him, that since his Holiness had constrain'd his Majesty to recall his Ambassador, he could no longer hope for any accommodation, or of entring into any farther Negotiation, his Majesty having revoak'd all the Power which he had given him till that time. However he departed with the same Pomp that he enter'd, being accompany'd by the Cardinal *d'Estree*, and *Maldachini*, and attended by above five hunder'd Gentlemen. Some few days after the Marquis of *Cogolludo*, the Spanish Ambassador, made his publick Entry, never standing upon his priviledge of Franchises.

The next Month, there happend great contentions and scufflings among the Jesuits at *Rome*. For Father *Goswin Nichel*, their tenth General being dead, hot canvassings ensued about election of his Successor. The *French*, who had never had a General of their Nation, stood all for Father *la Chaise*, and alledgd in favour of him, not only his great merit, his long experience in Affairs, and his credit with the King, but the important Services he had done the Church, both against the Calvinists and the Jansenists, and by the infinite number of Conversions which he had procur'd as well in *France*, as in *England*, and even as far as *Siam*. Others objected, that what ever he had done upon those occasions, was not out of any kindness for Religion, but meerly out of self love, or else because his own or the Princes interest, to which he was entirely devoted, enclin'd him to it. All which was visible by his having so violently supported, and by his still supporting the interest of the Regale, and by his connivence, or to say more truly, by the share which he had in the the injurious and rash proceedings of *France* against the Holy See: which if nothing else, was sufficient to exclude him

him forever from the Dignity of General. These contests lasted above two years, during which time both Parties did all they could to strengthen their own interests. *La Chaise* us'd all his utmost endeavours to engage the Prelates that adher'd to *France*. For tho he did not look upon this Preferment as the bounds of his ambitious desires, he consider'd however, that it was always one step to the Purple; and that tho he should miss of a Cardinalship, the Dignity of General being for Life, it would be no bad Post for a Jesuit. But for obtaining it, there was a necessity of the Popes Favour, and he had justly provok'd him to be his Enemy: and by that means he ruin'd all his Pretensions: for otherwise, I am apt to believe, he might at length have prov'd successful in his attempt. He being therefore rejected, Father *John Paul d' Oliva* was elected, in despite of the *French*, who protested against him, and gave advice of it to Father *la Chaise*, promising withal to do whatever he could desire of 'em upon this occasion. Thereupon the King sent an Order to all the *French* Jesuits to return into *France*, to the end they might there unanimously joyn

with others in the choice of a General of their own Nation, which had no dependence upon the General elected. Which Order was signifi'd to Father *d'Oliva*, with a Protestation of the *French* Jesuits before they departed, not to acknowledge, for the future, either themselves or their brethren of *France* any other superior than the Vicar General whom the King should appoint to govern the Company.

This division happening in the Society of Jesus made a great noise; and no body question'd but there would be very suddainly two great Schisms in the Church; the one General, by a separation of the *Gallivan* Church, which threaten'd a National Council; and other particular of the *French* Jesuits, who were about to make a Body by themselves.

Nevertheless, nothing of this fell out; for as to the first, every body knows the reason; the Pope dy'd, and his Successor proving a very good *French* man, the *French* never scrupl'd to acknowledge him. And as to the second, 'tis an Affair that has something more of mystery in it. Father *la Chaise*, who was very near being nominated, considering that this Preferment would signifie no great matter, and would oblige him to quit

his

his Place of Confessor to the King, which was of more moment to him, besides that he could not enjoy it without the Popes approbation, who would never allow it, but rather excommunicate 'em all; that then he should be constrain'd to have recourse to Indulgence, in quitting the Generalship, and so between two Stools he should quite fall to the Ground,

These Reasons, well weigh'd, caus'd him to change his Battery: and therefore resolv'd to make the honour of a forc'd acquital of his Interest redown'd to himself, he told the King, after he had prepossess'd him by thousand returns of submissive thanks, and acknowledgments of his goodness in this Particular, that having seriously consider'd the thing, he found it would prove prejudicial to his Majesties Service, because this Schism in the Order would divide his most considerable interests; and for that they, from whom his Majesty might expect considerable Services, would no longer be engag'd. Which he had already experienced in Father *Vaudorn*, who sent him no more intelligence from *Vienna*, and in Father *Ferres* in *Spain*, who had written frankly to him, that he would

no longer have any Commerce with him. So that your Majesty, said he, will loose your best Correspondencies, and your most faithful Servants. I will not be the cause of so much mischief, and therefore beseech your Majesty to forbear carrying the business any higher for my sake. Afterwards he gave the King to understand, that he had sure expedients to set all things right again, without engaging the Kings Honour. That there needed no more then to propose under hand to General *Oliva* the writing a submissive Letter to his Majesty, wherein he should assure him of his extraordinary respect; with a Protestation that he never thought his Majesty concern'd in the oppositions that were made against his Election, and that if he had known it, he would never have accepted the Preferment; to which he was to add, that if it pleas'd his Majesty to vouchsafe him his consent, he would endeavour upon all occasions to make known his inviolable Zeal and Devotion for his Service: upon which his Majesty might relax his Pretensions. The King had much ado to yield, foreseeing it would be a feeble condescension in a matter begun with so much noise and

and heat. But at last he suffer'd himself to be over-rul'd, and great applause was given to *la Chaise*, who in his opinion had offer'd the King a very fair Sacrifice. *Paul d'Ervaux*, Auditor of the *Rota*, was employ'd to manage this accommodation, which was soon brought to a conclusion; the Party that fought it standing upon their terms; and so the *French Jesuits* return'd to *Rome*, together with *Fontaine*, who was appointed Assistant General.

But this advantageous return, could not preserve 'em from a very great mortification that befell 'em, a little after their arrival under the new Pontificate of *Alexander* the VII. This was the condemnation of their two Thesis's maintain'd in their Colleges, the one at *Pont a Mousson*, in *Lorrain*, Jan. 14. 1689. the other at *Dijon* three years before, in 1686, which were declar'd Rash, Scandalous and Heretical, by a Decree of the Inquisition at *Rome*, the Pope then Present, bearing date *August* 24. 1690. 'Twas the Archbishop of *Reims* who was the occasion that this misfortune befell 'em, as being the Scourge of the Society: and tho his Brother were *la Chaises* intimate Friend, was
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nere a whitt the less their Enemy for all that. He is always lying perdue to examine the Conduct of those worthy Fathers, and when he finds any thing go a miss, he never pardons 'em: for he is inexorable as to Them. So soon therefore as these two Thesis's came to his hand, he faild not to send 'em to the Pope.

In the first is to be discover'd that fundamental opinion of the Society, which is the Source of all their irregularities. It dispences with the *Command of loving God, in the course of a moral Life*; and maintains, *that it is sufficient to render our actions good, if they tend to the supream end, which is the glory of God, interpretatively and indirectly.* Which is just the Doctrine unfolded before in the conversations of Father *de Vaux* with Father *la Chaise*. The second contain'd a Doctrine as damnable as the former.

Philosophick sin, according to this Doctrine, is a *Humane action, contrary to that which agrees with rational nature, and right reason.* This is their definition of Philosophical or Moral Sin: Now hear their Proposition.

Philosophick

Philosophical Sin, how greivous soever, being committed by him who has no knowledge of God, or who does not actually think of God, is a grievous sin, but it is no offence to God, nor any *Mortal Sin* which breaks off the Amity of God with man, nor which merits eternal Pains.

This foundation being allow'd, there needs no more than for a man never to think of God, to the end he may never be guilty of sin during the whole course of a moral Life.

Innocent XI. dy'd upon the 12. of *August* 1689. of the same faction with *Innocent* the XI. The *French* give out that he was a Collonel of Horse, and that playing one day at Picquet with a near Kinswoman of the Popes, of whom he won considerable sums of Money, he found the Lady had three Aces in her hand, and that he had three Kings besides a fourth that came in to him: upon which both ventur'd roundly, till it run up to a very considerable sum which the Lady lost upon Honour; and not being able to pay him without great inconvenience to her self, she perswaded the Collonel to lay aside his Sword and put on a Cassock, and that she would pay him the Money she ow'd him

him in Benefices. They farther add that it ^{was} by this means that he obtained the *Cardinalship*, and that he had not been elected Pope in 1676. but only because 'twas thought he would not live long by reason of certain wounds he had receiv'd in his Youth. I cannot say whether this be true or no, he was chosen Clerk of the Chamber under *Urban VIII.* which was 20 years before the Pontificate of *Innocent XI.* and he could not be a Collonel at that time. He was born at *Cosmo*, in *Milanois*, and was call'd *Benedict Odescalchi*. The Jesuits rejoyc'd very much at his death, for they accounted him their mortal Adversary, and loudly accus'd him of *Jansenism*. But that was not a thing to be wonder'd at; since that in those days, as now, it was not requir'd to make a man a *Jansenist*, that he should only profess the five propositions, but if he were no friend of the Holy Society, that was sufficient. Now as for the Holy Father, he had held correspondence with *M. Arnauld*, and had refus'd his approbation of Father *la Chaise* for the Generalship; and that was a thousand times much more, then needed to make him a *Jansenist*.

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When the Father first receiv'd the news, he was then with the King, and as Politick as he was, he could not moderate the excess of his joy. Yet fearing to display it too apparently before the King, he withdrew a little to recover himself, and at the same instant met the Archbishop of *Paris*. But then it was impossible for him to contain himself any longer. *A thousand Pistoles*, said he, *accompanying him, and your Benediction, for the news which I have to tell you. As for my Benediction*, reply'd the Archbishop, *there it is, and as for the thousand Pistoles, they are always ready at your service: but then keep me no longer in suspense; let me know what your news is.* News, reply'd the overjoy'd Father, *that will make you a Cardinal, or Ile turn Jansenist: the old Lubber of the Vatican is dead, and has left ten Caps unbestow'd: one of 'em will never let you catch cold of your Head. Do you tell me true*, quoth the Prelate interrupting him. *I tell you nothing but truth*, reply'd the Father. They held on this conversation the same tone above a quarter of an hour, in the Guard Chamber, and congratulated each other a thousand times over, upon their approaching promotion to the Cardinalship, never minding all.

all this while the Guards of the Body and about fifty other Persons that heard every word they said ; such were the transports of their exultation. At length perceiving their error, they retir'd into the Kings Chamber.

Presently the King appointed another Ambassador for *Rome*, who was the Duke of *Chaulnes*, and who departed forthwith, together with the Cardinals of *Furstenburgh*, *Bonzi* and *Bouillon*, to be in time at the Conclave. As for Cardinal *Camus*, he had orders to stay at *Grenoble*. He was fallen again into new disgrace. For Father *la Chaise* had given advice to the King, that he held correspondence with the Pope, and particularly with the Bishop of *Vaison* hated by the King, because he had offer'd his Holiness to go to *Versailles* and Excommunicate him. Upon which the Cardinal wrote to *la Chaise*, complaining that he had violated the Laws of Nations, and the Church in the person of that Prelate whose Bishoprick was not in *France*. The Father shew'd the Letter to the King, who was highly insens'd at it ; and that was the reason that he had not the Order of the Holy Ghost bestow'd upon him, at the Promotion which the King made fif-

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teen days after, tho he had design'd him Commander of the Order, as indeed he well deserves to be. So soon as the Conclave began to sit, the Cardinals enter'd their Protests, for that their Intelligence assur'd 'em that the Clergy of *France* had not recanted the five Propositions which they maintain'd, and that the Most Christian King had not made restitution of the County of *Avignon*, nor renounc'd his Pretensions to the Franchises. Eight days after that, the Duke of *Chaulnes* arriv'd at *Rome* with the French Cardinals, and upon his giving the Cardinals advice of his arrival, he was visited, admitted to Audience, and acknowledg'd Ambassador, in despite of their Protestations.

The three French Cardinals so bestirr'd themselves in the Conclave, especially *Bouillon*, who to regain the Kings favours did impossibilities, that at last Cardinal *Ottoboni* was chosen the sixth of *Octob. 1689*. This Election was not made by way of Scrutiny, but by a tumultuous Adoration, the like to which was never seen. For the Cardinal *de Bouillon* having made his Party as numerous as he could, tho it was hardly sufficient to have voted the Exclusion of any other,

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fally'd out of his Chamber, and ran about the Conclave, crying out, *Ottoboni is Pope*: upon which signal the rest of the Faction coming out of their Cells, flew about, crying out in like manner, *Ottoboni is Pope*. Upon that they all hasten'd to his Cell, took him upon their Shoulders and set him upon the Altar. All the rest of the Cardinals surpriz'd at so suddain and unexpected an Election, and not having leisure either to consider, nor to count the Number of those of their Parry, follow'd the rest, every body believing the thing done, and no body being willing to draw upon himself singly the ill will and future Revenge of the Holy Father, by a fruitless and rashly undertaken Exclusion.

In the first Congregation which this new Pope held, he releas'd to the Cardinal of *Bouillon*, in acknowledgement of the service he had done him, the sum of 30000 Livres which he ow'd the Apostolik Chamber, and gave him the Bishoprick of *Albano*, by that means advancing him from the rank of Cardinal Priest to the degree of Cardinal Bishop. The Prince of *Turune*, his Nephew, soon after arriv'd at *Rome*, and the Pope order'd him to sit down, and put on his Hat; an Honour

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Honour allow'd to none but sovereign Princes.

1690. And upon his importunate Solicitations it was that he granted a Cardinals Cap to the Bishop of Beauvais. True, he had a great deal of trouble to obtain it, and that he despair'd of it above four times. For I my self have seen several Letters which he wrote to the Bishop of Marseilles upon that subject, wherein he had still these Expressions, *I do what I can, but know not whither I shall succeed or no: However I promise ye not to give over, till his Holiness absolutely forbids me to speak no more of it.* He also took a world of Pains to make him grant his Bulls, and was the first that had one.

So many favours granted for his sake by his Holiness, deservedly requir'd that he should do something a fresh for the Holy See. To that purpose he perswaded the King to satisfy the Pope upon the Affairs of the Franchises, and to surrender his pretensions freely; of which Tydings he was the Messenger himself from the Duke of Chaulnes. At which his Holiness was so overjoy'd, that he promis'd the Cardinal at the same instant, powerfully to succour King James with Money, and in short, seem'd to be altogether inclin'd

clin'd to take part with *France*. Cardinal *Furstenbergh* also, making the best of his Opportunity, demanded a Review of the Affairs of *Cologne*, and in a word the Pope order'd an Assembly of Lawyers to meet at *Sieur di Ervaux's*, the Auditor of the *Rota's* House; but not with that success as was desir'd. For the Bulls granted to Prince *Clement* of *Bavaria*, by *Innocent XI.* were confirm'd. Which the Cardinal took so hainously, that fearing withal, lest the *Aussrians* should put some scurvy trick upon him in a place where he thought himself not very secure, he decamp'd by the Advice of *La Chaise*, who sent him a Letter to return to *Paris*, and accept of the Abby of *St. Germans de Prez*, which the King bestow'd upon him at his arrival.

But the Capitulars of *Cologne*, that were of his Party, would not desist for all this: they took a journey to *Rome*, to supplicate the Pope to restore 'em to their Canonships and Benefices. The Pope lent 'em a favourable Ear, and us'd his Endeavours very strenuously with the Emperour and Elector of *Cologne* to that effect. But all to no purpose; for they wrote so effectually to the Cardinal de *Medicis* Protector of the Affairs of *Ger-*
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many, beseeching his Holiness not to trouble them any more about that Affair, that he was forc'd to give it over. Nevertheless, in *April* following, he took off all the Interdictions and Excommunications that had been thunder'd out against those outed Priests, and admitted all their Appeals in reference to every thing that had been acted against them to their prejudice. These things astonish'd many People, and much more the Nomination of the Archbishop of *Paris* to the dignity of Cardinal, to which the Pope gave his Consent. For till then, that Prelate was thought a person forever excluded from that preferment; and *Pasquin* had said a long time before, *That the Archbishop of Paris had sufficiently prosecuted the Holy See, but he would never blush for it.* The Archbishop of *Reims* had not the same advantage, and tho he had been nothing near so obstinate in opposing the Pope, nevertheless he had the vexatious misfortune to see his rival and hated Competitour prefer'd before him.

Besides all this, the Pope was not contented with the Right of the Franchises, which was conceded to him; he vehemently insisted for satisfaction in reference to
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the Assembly in 82. and the Proceedings that ensu'd upon it. On the other side, the King, who was unwilling to give him a Repulse, in hopes to gain the Bulls for his Bishops, and some other Favours more, made a shew of acquiescing willingly, and summon'd an Assembly of the Clergy; but this was only to amuse the Old Gentleman. Nay, he enter'd into a more particular Negotiation, and receiv'd a Project of an Accommodation, which was brought him in his Holiness's Name by the Abbot of *Polignac*; and appoin'd Father *La Chaise*, the Archbishop's of *Paris* and *Reims*, and the Bishops of *Orléans* and *Meaux* to examine it, who reject'd it, alleadging that it tended to dishonour and blast the Bishops and Prelates that had been present in that Assembly; to which they could not consent, and that there were other ways now to satisfy his Holiness in that particular.

This was as much as to say, that they meant not to come to any Accommodation; for what Expedient could they ever think of unless it were a Recantation. 'Twas not to be imagin'd that the Holy See would ever be satisfi'd with less; and that's a Thing, which I am apt to believe

believe the King will never endure so long as he lives. And it is apparent that the Pope understood him in that sense; seeing that finding himself surpriz'd by Death before he could bring this Affair to a conclusion; he thunder'd out, upon his very death-bed, a Bull, that cancels, disannuls and condemns as bold and Erroneous the Decisions of that Assembly about the Regale, and the four Propositions maintain'd against the Authority of the Holy See. This was a Thunderclap to the King, which he never expected. Father *Le Chaise* therefore, who had no more kindness for this Pope then for his Predecessour, was plain with the K. in these words, *I have foretold it more then once, that Your Majesty was not to expect any good from this Knave of a Pope. I knew him at Rome, when he was no more then a bare Priest, and one that bedaggl'd his Cassock with trotting from morning till night to the Houses of the Prelates of Rome, into whose favour he insinuated himself by carrying 'em the News of the Town. He was a kind of familiar Spie, who was no sooner gone out of one House, but he went to another to tell what he had seen and heard. I never knew a Person of such a double heart, or of such a Treacherous Soul.* The Fa-

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ther still continuing his discourse, endeavour'd after that, to render the Cardinal suspected to the King, by putting it into his Head, that he had not done him so great a piece of service as he imagin'd by raising that Man to the Holy See: and talking of the extraordinary honour which he had paid to the Prince of *Turrenne*, and of the 10000 Crowns he had given him, he sought to infuse into him, that the Pope and the Cardinal understood one another. But that Hook did not take with the King; nor was he known to look upon the Cardinal with a less favourable Eye for *la Chaises* Story.

At the same time the Father lost a good Friend, with whom there had been always a kind Understanding. I mean M. *Louvois*, who dy'd so suddainly, that he had no time to settle his private Affairs. Some people suspected him to have been poyson'd: nevertheless, when he was open'd, there was not the least symptom of any such thing. True it is, that it was an End which he very much dreaded in his Life-time; whether it were out of a natural Weakness, or that having made use of that means, perhaps, to send some body else into the other World, he was afraid of being

ing paid in his own Coyn, I will not determine. However it were, this is certain, that he omitted no precaution against Poyson: and because he knew that Lacqueys were the most formidable Instruments for administering those deadly preparations, it was his rule to oblige his own by all manner of Favours, while they serv'd him; and never to part with 'em, without giving 'em some Employment, to the end that the hopes of raising their Fortune by him might retain 'em in that Fidelity, which the fear of God, or love of Vertue would never have done. So that in his Houle the Lacqueys came to be *Valets de Chambre*, and thence rose to be Commissaries of the Provisions, Receivers and Controllors in the Farmes, and many of 'em Commissaries at War; 10. to mention the credit which they had with their Master, who never deny'd 'em such Employments they begg'd for their Kindred and Friends. So that it was a common saying at *Paris*, when the Lacqueys of this Minister had lost their Money, they sported away 3 Ensigns upon a Knave of Diamonds, or two Lieutenants upon a Queen of Hearts: But these were stories made at pleasure. This is certain, that if you gave twenty *Livres* to a *Valet de*

Chambre, you very much shorten'd your way. But in regard that Cooks were the most dangerous of all, they were the best us'd. I know one that left his Service about five Years ago, after he had got vast sums of Money. When he desired of *M. Louvois* that he might have leave to quit his Service, he told his Master, that having the Honour to serve him ten or a dozen Years, he had gain'd an Estate sufficient to maintain him, and therefore he would be glad to take his ease, if he might have his permission to retire, and that he would resign his place to some poor honest Fellow that was in necessity. *M. Louvois* return'd him answer, That he was very glad he had done his business, and gave him leave; promising him withal his Protection as long as he liv'd. This man was no sooner out of his Service, but nothing would serve him but to set up for a Lord, even in *Paris* it self, without seeking to go any further. And the beautiful House of the deceased *M. de Bizeul*, being to be sold, he out-bid the Count *d'Estampes* ten thousand Livres, who offer'd sixty thousand Crowns for it. The Count being offended at such a disappointment, complain'd to the King, who severely rebuk'd *M. de Louvois*, and told him 'twas a crying shame that People

ple should go out of his House so rich, as to bid for Purchases that few Dukes and Peers were in a condition to cope with. Upon which, the Marquis of *Louvois* sent for his Cook the next day; and gave him such a rattle as he deserv'd. But this Minister is dead, and M. *de Pomponne* recall'd and put in his Place, which made *F. la Chaise* ready to eat his Fingers for madnes. 'Twas in vain for him to remonstrate, that the man who had once betrayed his Secrets, would never serve him faithfully, but that he was every way to be suspected; for the King knowing upon what grounds he spoke, gave little or no heed to what he said. Besides, he begins to understand the revengeful humour of the Man, and since the Affair of the Franchises and the Bishoprick of *Leige* better instructed him, he hearkens not so much to him as he was wont to do, where any one is concern'd for whom he has no kindness. More then this, he has had the misfortune to fail in several Enterprizes, which the King never naturally lov'd. (1690.) Lately he miscarry'd in one of his own contriving; which was a Conspiracy at *Turin*; which was to have had that City betray'd to the *French*, and which was carry'd on by the *Jesuits*

of that Place, who had receiv'd a great part of the Money to gain the Traytors: but the Treason being discover'd, all came to nothing. When I say it was of *la Chaise's* contrivance, I do not assert it for a truth, but upon the Report which was then spread abroad in *Paris*, and they nam'd one *Father Campo*, an *Italian*, who made several journeys from *Paris* to *Turin* for that purpose. However if it be not true, 'tis very probable; for there is nothing more agreeable to the Genius of those Good Fathers, then such sorts of *Enterprizes*.

All this while the War was carry'd on with the utmost heat imaginable on both side. The year 1689. was signaliz'd with the Reduction of *Mayence*, *Bon*, *Keyzer-waret*, *Rhineberg* and other Places, taken by the Imperialists from the *French*, who not having Forces sufficient to make opposition, contented themselves with laying the *Palatine* and *Wistemberg* in Ashes without undertaking any thing more warlike upon the *Terra Firma*. Nor were they more Fortunate in *Ireland*, whither King *James* had carry'd two Millions in new coyn'd *Leuidores*, before which he thought the Walls of the Cities would have fallen, like those of *Jericho*; for I do not believe
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he depended much upon the Courage of the *Irish*; but he was amaz'd that *Londerry* should force him to stop short in his Career. Thither he return'd a second time, resolving to swallow up that place, wherein there were only some of the Country People and Inhabitants, with one *Walker*, a Minister for their Governor; but he was constrain'd to retreat a second time with considerable loss. This bad Introduction to Conquest, discourag'd those of his Party very much, which otherwise would have been very numerous; for besides the *Irish*, part Catholics, part purchas'd, he had many Friends in *Scotland*, who held things in a kind of Poize for some time, and a greater number in *England* then were thought to have been, and who were discover'd every day by scatt'ring seditious Pamphlets, and holding Correspondence with the *Abdicated* King. The famous *William Penn*, who had made himself Chief of the Quakers, under King *James's* Raign, that he might with more ease destroy the Protestant Religion, not caring by what Contrivances or Means, so he brought about his Ends, was one of those who became suspected for a Jesuit. He was thereupon committed to Prison; and

being ask'd whether he were a Jesuit or no, he stoutly deny'd it. *God preserve me,* said he, *I have ever hated to Excess, that cursed Gang; I am a Protestant, and a Protestant will dye.* He ought to be believ'd, because he said it; but if his ill Fortune should so order it, that he should fall into the Clutches of the Inquisition, either in Spain, or elsewhere, and then, like the Flittermouse in the Fable, should change his Note: *Who, I a Protestant!* should he say, *I swear to you, Gentlemen, you do me wrong, Abrenuntio Protestantes, vadite retro, I know not those sort of People, if they were to be hang'd all, I'de find a Rope. I have one here in my Bonnet. I am a Jesuit, at the Service of the Holy See, and the Inquisition, and a Jesuit for my Life. Long live the Triple-Horn'd People.* If this should not be then the Jargonrie of the Quaker, I must acknowledge my self to be deceiv'd.

The next Year, the King of France, who had discover'd the secret Treaty which the Duke of Savoy had concluded with the Emperor and the King of Spain, earnestly prest that Prince to declare himself, or if he would continue still a Neuter, (1690.) to put into his hands, for the assurance of his Word, the Citadel of
Turin,

Turin, Verue, and Verceil : To which the Duke had no mind to consent ; because he knew it would have visibly subjected him under the power of a Master, who has not the Reputation of being very tractable. Constrain'd therefore to resolve one thing or other, he chose the best course, I mean, the least evil of the two. For in that Conjunction, he had no choice to make that was positively good. And in the short time of his entring into the War, he had experimentally found, by the loss of *Savoy*, how unfortunate a weak Prince is, whose Territories serve as a Barrier between two potent Monarchs. Till then, all things succeeded the best that could be for the King. He had been victorious at Sea against the *Hollanders*, who were reduc'd to such an unhappy Condition, that hardly a Ship had escap'd, had not the Night favor'd their Retreat. 'Tis true, that tho' in that Engagement the *French* Fleet had all the Advantage, the *Dutch* won all the Honour. For I believe 'twas never known, that Two and twenty Men of War should fight so long, and so furiously, against a Fleet of above Fourscore Sail, while the *English* Fleet, under the Lord *Torrington*, lookt on all the while, and did nothing.

In *Flanders*, the Duke of *Luembourg* had defeated Prince *Waldeck*; at which time the *Confederates* lost above 3000 Men, not counting in the Prisoners, of which there were a great Number.

But, in the Conclusion, what use did the *French* make of these Victories? Did they take one Town in *Flanders*? Did they make any Attempt upon *England*? Nothing of all this: only the Chevalier *Tourville* burnt two or three Fishermens Cottages, and then, as proud as an Ass of a new Packsaddle, return'd for *Brest*, to be Complimented for it. King *William* taught 'em another Lesson. He knew better how to make His Advantage of His Victory over K. *James*, or rather, over *Tyrconnel* and *Lauxun*. For as for K. *James*, he had packt up his Baggage, so soon as he saw the Combat grow warm. He's not so improvident to thrust himself into an Army in the heat of a Fight: 'tis a little too much for common Nature to endure. However it were, King *William* having pass'd the *Boyne*, in despite of His Enemies; and, which was worse, having put 'em to the Rout, made Himself Master of *Drogheda*, *Dundalk*, *Dublin*, *Waterford*, &c. And had not foul weather come on too fast, had taken *Limerick*,

merick, their last Retreat. But the Conquest of that City was reserv'd till the next Year; for the Earl of *Athlone*, who took it *Octob. 3. 1691.* and granted the Governor *Mr. Boesselot* very honourable Conditions.

This last Misfortune threw *K. James* into utmost Consternation, so that he knew not what measures to take. He often bewail'd himself to Father *la Chaise*, whom he could not chuse but look upon as one of the principal Artificers of his Misfortune, tho' he would not seem to take notice of it. *What shall I do, and what will become of me*, said he to him one day, transported with grief, *unfortunate Prince as I am? Chac'd from my Kingdoms, hated by my Subjects, abandon'd by all the World, and pity'd by No Body. Oh! how dear has my Easiness cost me!* added he, casting a wistful Look upon the Father, wherein there was much to be read: *It has cost me my Crown, my Honour, and the Repose of my Life.* The compassionate Father, who shar'd in his grief as much as his Nature would give him leave, promis'd him to set all the most hidden Springs of the Jesuitical Engine at work, and that the whole Society should burn their Books, or restore him to his

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Throne. Only, said he, 'tis your Majesties business to be willing to be serv'd; do but concur never so little with us, and you shall see a sudden Turn of your Affairs. We have more then one String to our Bow: And if hitherto the Lyon's Skin has not been sufficient to cover us, we must sowe the Fox's Skin to it. And indeed, he kept so effectually to his word, that if Providence, that watches over things below, had not disappointed the pernicious designs of his Cabal, we had seen another Revolution, at least as strange as the former. The Jesuits therefore were order'd to take the Field, and furnish'd with good Letters of Exchange, away they hurry'd into *England*, where joining with those that still lay lurking in that Kingdom, and who intreagu'd them with the principal *Jacobites*, they hatch'd that terrible Conspiracy, wherein twas said so many Lords and Persons of all Conditions were deeply concern'd, and which tended only to introduce the *French* into *England*, and into *London*, and so restore *K. James* to his Throne: which had that been all, perhaps it had been excusable in such as thought they ow'd their Allegiance to no other Sovereign; but they had suborn'd a Company of Hell-born *Russians*, who were
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to have assassinated King *WILLIAM*, while others at the same time were to have seiz'd the Person of the *QUEEN*; to whom perhaps they would have given no better Quarter.

When this Conspiracy was brought to perfection, and that the Jesuits were assur'd of their People, Father *la Chaise* gave advice to K. *James*, and told him, *That now it was his time to act*. I would be willing to believe, that the King at first had an utter Abhorrency of so black an Enterprize, and that he had as great an Aversion as could be to engage himself in it; and it is to me the greatest Astonishment imaginable, that he should be capable of closing with it. Nevertheless 'tis too true, that he did consent at last, and that he perswaded the King of *France* to consent also, notwithstanding his declar'd abomination of Parricides. But, perhaps, they might conceal that Circumstance from him, tho' it render'd the Success most probable: for 'twas afterwards known, that they had much ado to over-rule him, to grant K. *James* that new Succor which he demanded. He told 'em, *There was nothing more uncertain then the Success of their Design, and that he had Employment enough for his Men to guard his*
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his own Dominions. But *F. la Chaise* and *Lansun* giving him to understand, that it was the surest way to stop King *WILLIAM*, and hinder the Descent, with which he threaten'd *France*, he submitted to their Importunities; and after that, there was nothing discours'd of in *France*, but of the great Fleet that was setting out for *K. James*. True it is, it was considerable enough to have giv'n King *WILLIAM* some trouble, and to have let the *Confederates* have known that *France* was not in so low a condition as many People believ'd she was.

1692. Four hunder'd Transport Ships were taken up for the embarking of 20000 Men, as well Horse as Foot, together with all sorts of warlike Ammunition, as Powder, Bullets, Cannon, Mortars, Bombs, Pickaxes, Ladders, &c. This Fleet was to have been guarded by twelve great Men of War, commanded by the Duke *d'Estree*, who had fitted 'em out at *Toulon*. In the mean time, to favor the Descent, and hinder any Succor that could come from *Holland*, Monsieur *Townville* had Orders to cruise in the Channel with a Fleet of above a hunder'd Sail; and all this was ready in less then two months.

months time. So that upon the 29th of April, K. James, who was arriv'd at *la Hogue*, began to embark his Men, after he had carefully visited all the Ships of Burden; and three days after they were ready to set Sail, only they stay'd for *a'Estree's* Squadron, and a favourable Wind. But he being surpriz'd by violent Storms, that threw two of his great Men of War upon the Coasts of *Africa*, and very much shatter'd others, could not possibly observe his time.

Some Weeks before, K. James had publish'd a *Manifesto*, which he call'd, *A Declaration of the King of Great Britain, to all his faithful Subjects*. The substance of which, imported an Exhortation to the *English*, to join with him against the Prince of *Orange*, as he there call'd him; promising to maintain their Liberties and Priviledges, and the Religion of the *Church of England*: And telling 'em withal, that there would never be any Peace in *Europe* till his Restoration; for that then he should, by his mediation and good Offices with the most *Christian King*, be able to procure it.

He also wrote a Letter to the Officers and Seamen aboard the Fleet, promising 'em the full payment of their Arrears,
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and to continue 'em in their employment. Together with another to the *English* Lords, inviting 'em to *Paris*, to be present at the Queen his Wife's Labour: for the removing all the Suspicions, and destroying all the false reports which his Enemies had rais'd touching the Birth of his Son, whom he call'd, *Prince of Wales*.

However this Letter wrought upon very few, and in all probability they that went lost their labour too; for the Queen was brought to Bed so suddenly, that the Dutches of *Orleance*, who was order'd by the King to be at her Delivery, could not come time enough, tho she drove with all speed from *St. Clou*, so soon as she had notice of it; which put some jealousies into that *Princesse's* Head.

Thus all King *James's* Hopes were blasted in the bud, and at a time when they promised so fair. For his Fleet was in the best condition in the world: his men lusty and bonny; he wanted nothing of Necessary Animunition, even to the Spade and Mattock. But notwithstanding all this, overwhelm'd with despair, he was forc'd to stay at *la Hogue*, not being able to set sail by reason of contrary Winds, that continu'd a long time,

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attended with Storms and Tempests so furious, as wrack'd a good part of his Vessels upon the Coasts. Which gave the Queen of *England* time to discover the Conspiracy: who immediately with an extraordinary prudence gave out all necessary Orders for preventing the ill Consequences of it, as well by imprisoning the chief Conspirators here, as by disarming all suspected Persons. Moreover she set forth two Proclamations, the one for calling the Parliament together, the other commanding all *Catholicks* to depart the Cities of *London* and *Westminster*, and not to come within ten Miles of either. She also sent considerable Forces toward the Coasts where the Descent was most to be fear'd, and reinforc'd the Garrisons in the Islands of *Guernsey* and *Jersey*: So that in a little time the Kingdom was quite out of all danger.

The Jesuits were astonish'd when the News arriv'd in *France*. They had taken their measures so exactly, that they thought it impossible they could ever miscarry; yet saw the terrible disappointment of all their lewd Contrivances, to the eternal shame and ignominy of the Complotters.

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But in regard the Ignominy more nearly concern'd the two Kings, then the Society, their vexation was much the greater. They had weary'd their men, expended vast sums, lost several Vessels, and after all, were enforc'd to land their men again, and to mind their own defence against a powerful Navy which the *English* and *Dutch* had set to Sea. Thereupon the men were disembark'd, and King *James* remain'd at *Cherburg*, loaden with his own Misfortunes; so far from being abated, that they were more ponderously augmented by the loss sustain'd in the Engagement between Admiral *Russell* and *Tourville*, the success of which was such as all the world knows. And then it was, that K. *James* began to be lookt upon there with an evil Eye, every Body beholding him as the Principal cause of the misfortunes of *Christendom*, and throwing upon him and his fatal Star the ill success of the War against the *English*. More then this, all people of worth, that had before lamented him in his Misfortune, could no longer retain the same kind sentiments for him, since he had so wickedly embark'd himself in such an Infamous Conspiracy. Nevertheless instead of acknowledging the Foulness of it,

it, he engag'd himself soon after in another as bad, if not worse than the former, with *Barbesieux*, and *Madam de Maintenon*, as may be seen at large in the Trial of *Grandvalet*, who undertook to assassinate King *William* in *Flanders*, and in those Reflections that came out afterwards upon that Horrid Conspiracy.

'Tis a sad thing that in *France*, where there is so good a Government, there should be such Monsters to be found. They are not so common in our Countrys, and least of all among the *Huguenots*. Quite the contrary, they are the declar'd Enemies of such Assassinations, so far from laying hold upon the base Assistances of Subornation and Parricide, that they have always rejected 'em with scorn and horror, when they have been offer'd.

That which happen'd upon this occasion at *Rotterdam* in *Holland* is very remarkable. There arriv'd in that City out of *France* a certain *Benedictin* Monk, with a design, as he said, to turn Protestant. The first man to whom he address'd himself was *M. Jurieux*, a Minister well known to all the world, to whom he made known a desire of embracing his Religion. *Jurieux*, who presently suspected him to be some fickle-headed Fellow, that had quitted his Order, only to withdraw himself from the Austerities to which it obliges him, in hopes to get some Pension from the States, as it frequently happens, made him answer, That he could not be too much commended; but that it behov'd him to be careful of doing any thing unadvisably in a Business wherein he could not deceive God, without miserably deceiving himself. The Monk reply'd That it was not a thing which he had but lately consider'd of; That, God be thanked, he had knowledge and discretion enough,

to distinguish Truth from Falshood; And that at last, after he made Religion his Study for many Years, he was convinc'd, that the Roman Catholick Religion signifi'd nothing, but the Reformed was the only Profession of Faith wherein a man could be sav'd: And to shew that he spoke not without Book, he presently alledg'd to him several solid Arguments.

In this Posture things continu'd for some days, till Monsieur *Jurieux*, desirous to sound the bottom of his heart, touch'd him in the most sensible part, and ask'd him what course of Life he intended to live, when he had made a publick Confession of his Faith? For in short, said the Minister to him, there is nothing more commonly done in this Country by People of your Coat, and the State is so burthen'd with the vast number of Refugees, that they have much ado to relieve 'em, so that you must advise with your self how to provide for an honest Livelihood, either by the labour of your hands, or by some other way. The Monk reply'd, That that Consideration never needed to trouble him, for he came not to be a Burthen to the Church; for that he had wherewithal to maintain himself. Which very much start'd Monsieur *Jurieux*, who could not apprehend how a Monk that quitted his Convent to change his Religion, could have wherewithal to subsist, with out begging; and began to suspect him for a Spy. Which the other perceiving, confess'd ingeniously, to undeceive him, That before he fled the Convent, he had found out a way to rob the Community of a considerable Sum of Money, and to bring it along with him. My Father, said he, gave 'em a great deal of Money when I took the Habit upon me against my Will, and I thought I might with a safe Conscience make my self Master of what was my own. This free Confession surpriz'd Mon-

M. *Jurieux* much more, who after that, had never any good opinion of him. But he had far worse sentiments of him some few days after, when the Minister put it a little too close upon him: *It behoves me, Sir said he, to tell you all; nor could I think to whom better to make my addresser then your self. I have a design to deliver the Church of God from the greatest Tyrant that ever was upon the Earth.* *Jurieux*, astonish'd, ask'd him what deliverance and what Tyrant he meant? The King of France, reply'd the Monk, *whom I will kill with my own hands, provided I may have that encouragement in this Country which I expect.* M. *Jurieux* trembl'd at the Proposal, and repuls'd him with indignation, asking him where he learnt that the *Protestant Religion* ever authoriz'd Assassins? telling him with all it was the Doctrine of the Schools from whence he came, but that the *Reformed* had always abhor'd, as Traytors and Villains, those that taught or practis'd it, and so saying thrust him out a Doors. He was no sooner gone, but in came a friend of M. *Jurieux's*, who perceiving him in some disorder ask'd him the reason of so much unwonted disturbance in his Countenance: He thereupon told him in short the story, as it lay. Upon which his friend put him in mind of the error he had committed in not stopping the Fellow, admonishing him, that it was a matter of great consequence. So that M. *Jurieux*, upon second thoughts, acquainted the Sheriffs with it, who committed the wretch to Prison the same Evening. After that, the States wrote to the King of France and gave him information of the tragical design which the infamous Russian had projected; assuring him with all, that tho they were at Wars with his Majesty, yet they were so far from approving any thing

thing so wicked and Treacherous, that they were ready to inflict the utmost severity of Justice upon the proposer. To which purpose they thought it their duty, to detain the Traytor, till they knew his Majesties farther pleasure.

This was altogether Generous, Great and Noble, and merits Immortality among men of worth and Virtue: but the Advice was not receiv'd as it ought to have been. So far from that, that *M. de Montauzier*, to whom the Letter was directed, return'd an answer, as harsh and surly, as it ought to have been obliging. For he sent 'em word, *That the King so little minded Parricides, and those that disclos'd 'em, that he knew very well, that if they could have attempted any thing against his Person, they would have done it long ago; but that, thanks be to God, he had a good Guard that secur'd him from that danger.*

I am at my wits end, when I consider that such an Answer should come from a King so Great and Generous, and for whom I have so much love and respect. Should it have been sent from the King of the *Wild Arabs*, or the *Kan* of the *Tartars*, I should not have wondr'd; but from a *Most Christian King*! It vexes me to the Soul. This is doing Virtue little Justice: and ancient Pagan Princes, as much Heathens as they were, had more of Honour in 'em.

I have stay'd somewhat long upon this Point; to shew that *England* and *Holland* quite disgrace and shame *France*, which at all times has produc'd these Monsters, and Courtiers that solicit and encourage 'em, as we have lately seen in the business of *Granaval*.

That which is the greatest wonder as to that Conspiracy, is, that the Jesuits appear not to have any

any hand in it. That the Criminal, who charg'd several considerable Persons, in his Interrogatories, says not one word against them, which makes many People believe, that they were no way concern'd in it. But I that know the humour and the morals of those Fathers, know what I have reason to think. There is a French Proverb that says, a Workman is known by his Workmanship: and it can never be better appli'd then to this occasion. That piece of Villany came infallibly out of their Shop. And indeed to whom can it be better attributed then to people who have render'd themselves famous by several attempts of the same Nature; and have compos'd whole Books to justify the Legality of Assassinating Heretick Kings. Add to this, M. de Maintenon is *la Chaise* intimate, and the good Woman would hardly have consented to such a peice of Treachery, without the Fathers privity and advice. Beside the furious desire that he and his Society have to reinthrone a Prince, who only lost himself by adhearing so much to their Counse's. The Jesuit *la Chaise*, above all, is the most capable of such a design, and I shall never forget an interlocutory discourse between him and the Duke of *Coastlin*, with which I will conclude my Book. 'Twas a little after the Duke of *Savoy* had declar'd against the French. The Duke was remonstrating to him, how much the *Confederates* were superiour in Number, the losses sustain'd in *Ireland*, and the little likelihood of long maintaining the War with such an inequality of Forces. For in short said he Reverend Father, the King makes his last Efforts at the beginning of the War, he has laid Tax upon Tax, Impost upon Impost; he has created an infinite number of Offices never heard of before. The Communities and

and Corporations, as well Ecclesiastick as Secular, have contributed several times beyond their strength: in short, they have pillag'd the Altars, and dispos'd 'em of all their Ornaments. Tell me seriously Father do you believe, that France is an inexhaustible Mine of Money? No, without doubt, the bottom will disclose it self sooner then you think for; and then it will come to pass, that the King being no longer able to pay his men, nor to defray the prodigious expence he is forc'd to be at, as well by Sea as by Land, we may expect to see the *Germans* come and press the Vintages of our *Campagne* Grapes, while the *English* on the other side invading our Coasts, despoil and ransack all our lovely Provinces, that for so many years have not known what War means. *We are not come to that yet*, reply'd the Father, interrupting him, *and before that come to pass, there are a great many Engins that will be set at work. I believe it*, reply'd the Duke, *but our mischiefs, it may be, will befall us, before they have done working; in that case, Father, What secret will you find out, to expel 'em from our Territories? What secret?* answer'd the Father in a heat, *you are too hasty, hold a little, there is still a remedy for all things, good Monsieur le Duke; and let one word suffice for all, that if the King of Spain were dead, 'twould be no difficult thing to divide this formidable Union, which you stand so much in dread of. I leave it to the judgment of others, what he meant by this: For, for my part, I tremble to unfold my conjecture. Nevertheless I was willing to repeat his own words, to shew that there is nothing which we ought not to be afraid of from that abominable Society, which God Almighty seems to tolerate to be the Scourge of his Church.*

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